THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

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Letter From Boston.

BY W. H. ROGERS.

Constitutional Prohibition was the theme at Tremont Temple last Monday, not only of Cook's prelude, but of a mass-meeting which preluded Cook's prelude.

If getting up in the morning will carry the Bay State for constitutional prohibition, the Bay State is safe, for at ten o'clock last Monday morning there were nearly fifteen hundred people present in the interest of the good cause. Hon. J. B. Grinnell, of Grinnelle, Iowa, made a very humorous and stirring off-hand talk. A Boston paper characterized Mr. Grinnell as a characteristic Westerner, who made a characteristic western speech." Nevertheless our best eastern audiences seem to delight in the breezy, booming western style. Mr. Grinnell began as follows: "I suppose you want to know about the health of your daughter, Iowa, the daughter of Massachusetts?" She is well, thank you." Continuing, he said that whenever Iowa does anything—raising crops, getting up a cyclone or carrying a prohibitory amendment—it is done with a will. Fifty jails for rent! Instead of being filled with prisoners, they are occupied only by rats and mice. If a politician in Iowa should oppose prohibition he would have no more hope in this world, and, thank God! no expectation in the next. He declared that the daughter will always stand by the mother, Massachusetts. We have not stopped all sale of liquor in Iowa, we admit; but then, some of us were born in Massachusetts.

One of the speakers prophesied that Massachusetts will carry the amendment by 30,000 majority. Massachusetts has sent to heathen lands, on the very same ship, humanity's greatest bane (whiskey) with humanity's greatest boon, the gospel. Let her wipe out this stain June 11th, the date when the people are to deeide this question at the polls. The citizens of New Hampshire are to vote on this question March 12th, and Pennsylvania follows in line on June 18th.

This is a national question, and when Massachusetts contends for constitutional prohibition in her own borders, she has as an enemy, not simply the whiskey municipalities of her own realm, but the whiskey municipalities of the whole country. Northern money defeated Prohibition at Atlanta. The whiskey oligarchy is like a skater, who can concentrate his whole weight on one foot and quickly whirl about from place to place.

It is an international question, and the Congo region holds out its hand and implores you to do your duty in politics, lest the whiskey syndicates shall undo the work of the missionary organizations. It is the business of politics to echo God, said the lecturer. This can be done only by the "conscience vote" which the church must develop.

The whole church must be educated up to the point where stand our Methodist brethren who have declared the license of the liquor traffic to be a sin, and to the level of the Presbyterians who refuse church membership to rum-sellers. High license is a golden bar to tempt the cupidity of tax-prayers. It robs Peter to pay Paul and does not pay Paul after all.

A story which Mr. Cook did not tell is a good one at this point. It is of Mr. Beecher who once purchased a pig for nine dollars, he purchased forty dollars worth of corn to fatten the pig and then sold the pig for thirteen dollars and consoled himself that while he lost on the corn he made on the pig. It is about in that way that high license pays.

The human skeletons which lie in the wake of the liquor traffic are greater in number than those which are washed in the bottom of the sea in the wake of the African slave trade.

"I am not sure," said Mr. Cook, "but that to put down the rum traffic, it will be necessary eventually to resort to military power."

In the course of his remarks, he also said that a reformer is one whom nobody owns but God. The church of God is our only hope in this reform, and Christians everywhere should wash their hands in innocency of every stain of the liquor traffic.

There is now a visitor's half hour in connection with the Monday Lectureship. Mrs. Ellen J. Foster was introduced as a Republican (she is opposed to third party action,) but as "the most dangerous Republican in the United States."

Concerning the decree of the General Court to submit the Constitutional Amendment to the people, she spoke as follows: The men of the world have given the people of God the privilege of doing their duty. If this amendment does not succeed on that June day, it will be because the church of God in Massachusetts has been slow, stupid or wicked. Which shall it be? No legislature is now between the people and the saloon. Another distinguished visitor was Mrs. Mary H. Hunt, whom Mr. Cook introduced as the miracle of the century in that she has induced 24 State legislatures to pass the compulsory temperance education act, which gives 12 million school children out of 17 million the benefit of temperance instruction in the public schools. In introducing her, Mr. Cook remarked that the "Star of Hope" in the temperance reform hangs over the head of Mrs. Hunt, and over the common school-house. The lecture proper was devoted to the discussion of the question that here follows: Shall the public school teach common morals?

Alluding to the fact that 10,000 children are supported in sectarian schools in New York at public expense, and that such schools receiving large appropriations annually, he plead for an article in the National Constitution that shall prevent such abuses. The Edmunds bill of 13 years ago contained such a prohibition, and came within two votes of passing the Senate.

The Blair bill, which is now pending, has the same end in view, and these two bills have been quite thoroughly discussed in the first two lectures.

It was again emphasized that in avoiding the Scylla of Romanization, we must not strike the rock of secularization, which sometimes means simply the exclusion of prayers and Bible reading; sometimes ignores a religiously grounded morality and sometimes assumes the extreme type of an utterly Atheistic basis.

The experience of rationalistic Germany even has led her to protest against an utterly secular basis of State education. The government of India looks to the missionaries for an element of thought which comes from no other source. Daniel Webster, Horace Mann, Keshub Chunder Sen and other high authorities were cited to evidence the principle that the State must teach a morality that is grounded on Christianity as a means of furnishing the basis of its own permanence.

To those who will permit the teaching of natural morals while they disallow the inculcation of revealed morals, Mr. Cook replies that the supernatural is even behind the national, and that the two blend in one. The chief point in natural morality is omitted if we ignore the extraordinary character of Christ as a historic personage—as a man.

Permit your correspondent to add that our common schools were originally founded to teach the fear of God as the basis of all that is good and permanent in social and in civil affairs, and if they are to be preserved as a means of preserving the Commonwealth they must not be perverted from their original high purpose—degraded to a purely secular basis.

In visiting one of our public schools recently I was deeply impressed by the opening religious exercises, wherein all the pupils reverently bowed their heads upon the desks before them, and recited the Lord's prayer in tones that brought God near to my soul.

In visiting another school, where a history recitation was in progress, the incident of the fog that favored Washington's retreat across the East River and thus saved him from the British forces came up for comment. "Some people would say that fog was purely accidental," I remarked. "Some would call it good fortune; and others would call it providential." "Those who would call it accidental raise their hands," I said. Not a hand was raised. "Those who would say it was simply good fortune, raise their hands." Not a hand was shown. "Those who think it was providential, lift their hands." Instantly, and spontaneously every hand went up in a grammer grade of more than forty pupils. Now where there is such a recognition of the hand of God in the affairs of men, you have a good basis for instruction in morals. In teaching this much the State certainly is not amenable to the charge of giving sectarian instruction.

I should have stated that Mr. Cook quoted Prof. Schaff as saying, that while the American principle observes neutrality as between Christian sects, it does not observe neutrality as between Christian and anti-Christian sects.

Friends in Council.

It is my opinion and experience that we have been very slow to learn the great value of judicious tract distribution. The Church of Christ ought to be sowing a thousand-fold more than it is. *Every church* ought to be regularly engaged in this work. But who will furnish the money?

A good plan: Let the pastor, or some active member organize a "CHRISTIAN TRACT CLUB." Each member to pay ten cents per month into the treasury, to purchase good tracts for free distribution in the community. Almost any congregation can furnish a club of ten members, and $12 a year will distribute thousands of pages of good seed that will find their way into homes, whose inmates seldom, if ever, hear a sermon. Brother pastor, church-worker, try it.

W. D. DEWEESE.

DORCESTER, NEB.

I welcome the MISSIONARY WEEKLY with its department of interchange of thought. Why not devote a part of our space to the work of the pastor? Let us have methods that have been tested and proved successful—suggestions concerning Sunday-school work, the prayer-meeting, organizing forces, reaching the ungodly, etc. We have said much about the necessity of these things, but the *how* is what we need. "Let *your* light so shine, etc." There are thousands of toiling pastors ready to put into practice your practical suggestions.

C. MCPHERSON.

GAINESVILLE, TEX.

Will some one of the hundreds of our young men studying for the ministry tell us why it is that Bro. McLean has been calling so long for a few men for India and China *in vain?* Would he not do well to imagine himself in the presence of the grand old soldier of the cross, Paul, *explaining why?* And would he not think there was a pretty big flea in his ear as the old veteran turned on his heel and said: "I used to feel in my day that I was debtor both to the Greek and to the *barbarians!*" "Good morning, I'll go and talk awhile with Judson or Carey, I understand *them.*"

IOTA.

"EXPECTING" CONVERSIONS.—Some may say, after a very successful series of meetings by the pastor or an evangelist, called to the aid of the pastor: "We must not expect converts throughout the year, and at our regular services this year, for we have had such an ingathering in our meeting. To all such we would say, you should expect no such relapse of life and loyalty in the church, that souls will not be brought to Christ. One reason that the churches have no additions at "regular meetings" is because they do not expect additions! Let the churches expect additions throughout the year and exert themselves to that end. If a church does not save souls, as well as build up the saved, it is lacking to that extent of being an apostolic church. Perhaps we shall write again along this line.

W. A. R.

Truly, truly, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do.—John xiv: 12.

All Christ's miracles were types of what *believers* can do. He opened the eyes and ears of the blind, cleansed the leper, cast out devils and raised the dead. This was all physical. The *believer*, with the gospel of Christ, spiritually opens the eyes and ears of the blind and deaf, cleanses the leprous sinner, casts out the evil thoughts of the man's heart and raises the dead, who are dead in trespasses and sin. These works are just as much greater than Christ's miracles as spiritual work is greater than physical.

W. D. POLLARD.

SARATOGA, CAL.

The philosophy of the Word of God is only now beginning to be realized in its strength and beauty. "And ye will not come to me that ye might have life," is only the laconic announcement of a grand philosophical truth—one that men will do well to take into mind and ponder. Nothing can live separated from the source of its life. This is self evident. Christ is the light of the world, the way, the truth, the *life*. How reasonable, then, that those who do not come to this light, this source of spiritual life, should have no such life. No man can possibly be alive to that of which he knows nothing, or which has no influence on his life. There are millions of sweet sounds in this world which our dull hearing prevents us from realizing. To these we are dead. So he who lives without Christ—"*the life*"—is dead even while he lives. Therefore, those who have heard and believed, ought to industriously carry the glad tidings to all, if by any means. Some may heed, come to Christ and live.

J. A. ABNEY.

LAMPASAS, TEX.

DEAR FRIENDS:—Do we understand the grand commission in its fullness? To do this we must read not only the record of Matthew, but of Mark and Luke also. Matthew is general—"Go teach all nations," he says; Luke is more specific—"Repentence and remission of sins should be preached," he says; Mark is more specific yet—"Go into all the world and preach the Gospel to every creature," he says. Here the nations are to be taught repentence, to be pardoned by it, and forgiveness of sin to be proffered to the penitent; but this is to be done by personal contact—one at a time. And I am glad that it is to begin at home.—Luke xxiv: 47. According to the record, man begins by desiring to be saved, then he desires to see the members of his family in the same condition, then his neighbors, then all his acquaintances, then the whole world. This is Christ's way of doing the work, and no other way will ever reach "every creature." And until we do this, we can never expect the greatest results attainable from our labors.

One other important thought is suggested by a study of this commission, viz: God always works by means. The result to be had in this instance is salvation of sinners. The means to be used are men and the gospel. Men preaching this Gospel will "save them that *believe.*"—I Cor. i: 21, It did it on Pentecost, it did it at the Gate Beautiful, it does it now. But what will produce such a result once will always produce it, and *nothing else will.*

J. L. MCDONALD.

TOLEDO, O.

Next to the pleasure of opening such a handsome specimen of typography as the MISSIONARY is the assurance of meeting old friends in its contributors.

Among the number is Bro. Long. I would rather welcome his military stride than the presence of any preacher I now think of, and I can think of a good many. Bro. Sherman's motion to change the "Siftings" into "Echoes" is not seconded. The mountain writer originates a good deal more than he echoes; and, like the early California gold diggers, he pans out good material from the "Siftings." I have sent his excellent review of pamphlet on re-immersion to do missionary work where it it much needed. We have loaned Bro. Long to Virginia, but Ohio needs him and must have him again.

Then we greet the familiar face of Bro. Trible, pen and pulpit are the same to him—good either way. I remember dining with him at the home of a mutual friend (Wayne Dodge, of Williamsville), where Bro. Trible told so many and good stories, that our good host forgot to eat his dinner, until courtesy to his guests forbade his doing it. The late John G. Saxe said after his messenger, on the way to the postoffice, opened and read his letter, and died from the effects of reading it, that he never afterwards dared to write as funny as he could!

Your "Boston" correspondent succeeded us at Troy and Williamsville. We left him plenty of work to do, and report says he did his work well. Verily, the pen with him is mightier than the sword possibly could be.

And last, for this time, but certainly not least, is our genial friend Sherman, than whom, for the "field," we know of no better. We have followed him in his work with a good deal of interest since he gave us a rousing meeting in Tonawanda, N. Y.

We congratulate you, Mr. Editor, on the quality of your contributors.

L. O.

YOUNGSTOWN, O.

TO FRIENDS IN COUNCIL:—May we not become so absorbed in our work as "Preachers" as to underestimate or entirely neglect our work as ministers?" We sustain business, social and other relationships to men. We should minister to them in these spheres, with tact, common sense and ceaseless regularity. We should spare no opportunity to mix with our fellows in all allowable places of gathering. My social list for the year has been made up of Knights of Honor, Agricultural Club, Chautauqua Circle, Y. M. C. A. Rooms, Mission Meetings of all the churches, Prayer-meetings of denominations, Catholic Cathedral, Jewish Synagogue, lectures, fairs, exposition, hospital, asylum, public meetings, political and economic, jail, chain gang, workshop, stores, exchanges, all dinings, weddings and sociables I can get to, and every-day visits as an invariable rule from house to house, from 2 o'clock till dark. No study, natural gift of oratory, or extended culture can compensate for face to face social ministering. We must cultivate people if we would win them and save them. Here lie the possibilities of success for many a fruitless worker.

C. S. LUCAS.

AUGUSTA, GA.

SAVING POWER.—The Apostle Paul tells us the gospel is God's power to save lost humanity. It is not a question as to what God may do. He could have written His will across the sky so that all humanity might read it; but he has not done so, and we must conclude that what He has done is the best. He has ordained the preaching of the gospel as the manner by which the world is to know of His saving power. The story of "Christ, and him crucified," must be told to the end of the earth, and upon His people rests the responsibility of doing this. This is not a mere sentiment, but an obligation that the Savior places His people under; no more binding upon the first Christians than upon His people now. The light of salvation is lodged in the story of the Redeemer, and His people should be bearers of that light to every dark region. You can not go in person, but someone else can. Do you love God? Do you love your race? Then help to send the gospel to all nations, and when you reach the heavenly home, stars may be in your crown, gotten from lands where you have helped to send the gospel. Awake, O, people of God, and help the Savior to save fallen humanity.

J. A. BERRY.

CARROLLTON, ILL.

Who can estimate the far-reaching results of *choice?* Every day, almost every hour of the day, we are called upon to exercise it; and choosing is also refusing. When Moses chose to suffer affliction with the people of God, he by the virtue of that same act, refused the emoluments of Egypt. The Bible is full of this theme. Solomon asked for wisdom, and thereby refused the riches and honor, which God graciously awarded him, because of the excellence of his decision. And what cannot be said of scores of others, who decided to stand on the side of God, thus setting their faces against sin and the service of the devil? The beautiful example of Mary sitting at the feet of Jesus is fresh in every disciple's mind—for "she chose that *good part* that could not be taken from her. This is a splendid subject for sermons. It is a rallying cry for aggressive Christians. Rightly exercised, it is the safeguard of our souls, and the talisman of our destiny. Especially for young persons, who are confronted with the junction of long highways leading on and on to wonderful possibilities in life. How can *you* choose *anything* without first choosing Christ, and asking him to go with you?

J. L. D.

DANBURY, CONN.

The churches in lower middle Tennessee are not as perfect and complete in all the will of God as they were a few years ago. I think this is owing to too much preaching being done by our brethren from the New Revision, or rather the New Revisions, as the Committee did not agree and publish two books, one called the American Edition and the other called the English. In the latter part of last year I did the most of my preaching in favor of holding on to the old version, believing as I ever have believed, that it was God's Word, and more especially, if possible, after examining the New Revision on many doctrinal points. What writing I shall do for your paper will be proved by the old Bible, the authorized Bible, that has stood the test against all and every opposition.

I believe that the law of pardon to the alien sinner is fully revealed in the preaching of the apostles, in the Acts of the Apostles, and that every commandment preached by the apostles must be obeyed in order to receive the promise of the remission of sins; and, that, the things preached concerning the Kingdom of God and the name of Jesus Christ are plain and easy be to understood; and, that, in the Epistles written by Paul, James, Peter, John and Jude can be found the duty of those that have been delivered from the power of darkness, and translated into the Kingdom of his dear Son. While, in the books of Matthew, Mark, Luke and John are found the preaching, first of John the Baptist, and the preaching of Christ and his twelve apostles, and also of the seventy before the death of Christ, and that the last four mentioned books give in detail the trial, crucifixion, burial, resurrection and ascension of our Lord and Savior Jesus Christ.

THOMAS J. SHAW.

LYNCHBURG, TENN.

Studies in Sacred History.

BY M. B. RYAN.

ANTEDELUVIAN MORALITY.

"And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. vi: 12.

With such a statement, does the inspired penman characterize man's moral condition before the flood. The gradual process by which this climax was reached, as well as the climax itself, vividly exemplifies the awful havoc which sin makes in the moral world. When Adam and Eve ate of the forbidden fruit they sowed in the soil of the race the seeds of rebellion against God. There followed a noxious and poisonous growth which ended in a harvest of moral death. The first fruits of that harvest were waved in the bloody hand of Cain, the first murderer. The final and full ingathering for that age, was completed in that generation which the waters of the flood buried beneath the debris of a ruined world.

Morally speaking, the antedeluvian race was divided into two parts. This was especially true of it in the earlier period of its history. To use familiar terms, there was the *race* of Cain, and the *race* of Seth. In the race of Cain the genius and power of sin were early and constantly exemplified. In Cain's young manhood, sin "marked" him as its victim. At his door it crouched like some wild beast ready to spring upon its prey. It took possession of him as thoroughly as the demons took possession of men in the days of Christ. And from being angry at God for rejecting his offering, it impelled him, with headlong fury, to the murder of his brother because his works were righteous. With that high-handed act, it appears the die was cast, and the race of Cain was destined to be given over to the ravages of sin. His progeny seems to inherit his characteristics, and to add to the sins of their father new vices. As far as we know, murder, in spirit and in fact, was never absent from the generations of Cain. In the third generation we find Lemech boasting of his bloody deeds: "For I have slain a man for wounding me, and a young man for bruising me." And the "violence" which filled the earth in the years before the flood was but the legitimate offspring of this characteristic.

To the sin of murder, the Cainites added the sin of polygamy. "And Lamech took him two wives; the name of the one was Adah, and the name of the other Zillah." This was in direct antagonism to that unwritten law of God, by which he signified, in the creation of one man and *one woman* in the beginning, that monogamy was his will. It signified the abnormal growth and aggressive reign of the passions, and the consequent enslavement of conscience and all moral elements. The glimpses we get of this line are few and meagre. But they are sufficient to indicate that its history was one of deepening crime, and ever darkening moral night, until the light of Eden was entirely obliterated in the thick gloom of a purely sensual existence. It has been said that there was not a single saint in the line of Cain; and, so far as the record reveals, this is the sad truth.

The race of Seth had a happier history. Seth came to Adam and Eve as a substitute for righteous Abel, whom Cain slew. It appears that Seth inherited Abel's godly character. And God honored Seth and his descendants as he had honored Abel. It was through this line that God preserved the truth, and the knowledge of Himself in the world. Through this line He was working out His purpose to bring a Savior into the world. In this family we find a recognition of God and a devotion to Him from first to last. They were not all faithful to God, but there were always faithful ones among them. They exalted God; they trusted in God; they obeyed God; they kept God before the world. In the days of Seth and his son Enosh, "men began to call upon the name of the Lord." This doubtless refers to the public worship of Jehovah. Centuries later we find, in the same family, Enoch, of whom it is said: "Enoch walked with God; and he was not, for God took him." This indicates a life of triumphant faith in, and supreme devotion to, God; a life of goodness and purity in sublime contrast to the popular life of the day. And then at the close of that line, when there had been a universal defection from God and his truth, we find righteous Noah and his family standing like a bulwark against the overflowing tide of evil. This is the bright side of the history of Seth's descendants. There is another, and a dark side.

The two lines, the Cainites and Sethites, converged and flowed together at an uncertain period in their history. "And it came to pass that when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose."—Gen. vi: 1-2. It is thus that the record describes what was, undoubtedly, the intermarriage of representatives of the families of Seth and Cain. The results of this union were disastrous. The godlessness which heretofore was mainly characteristic of the race of Cain, now spread like a contagion over the whole earth. The offspring of this union were "giants," men of renown;" giants in sin, as well as, perhaps, physically so. It is an illustration of the evil effect inseparable from the marriage of the godly with the godless; an evil against which God guarded in the Law, and one from which Israel suffered untold calamity because it did not heed the divine instructions. So we read that "The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." There were many things which combined to accelerate the universal corruption of men. There was the inherited susceptibility to sin. There was the actual presence of gigantic evil, unrestrained by any adequate law. There was the absence of an infinite amount of truth which the world has today. There was the lack of much experience which stands as a warning to men to-day, of which the awful end of that age is a conspicuous example. There was, doubtless, a more intense physical vigor than now, which, when enlisted in evil, made correspondingly rapid progress. There were the long lives of the people, which gave time for an over-mastering development of the passions. These conditions, and many others combined, induced an abnormal growth of evil. Virtue was spedily obliterated. Men lived for themselves. Passion was their guiding principle. They ate, they drank, they married and were given in marriage without a thought of anything higher than to gratify their lusts. They oppressed the weak and destroyed the defenseless, until the whole earth was filled with violence. So utterly had the image of God in man been blurred by sin, that for generations Noah preached God's truth without a response from a single heart outside his own household. An awful night had settled down upon the world; and so dense was the moral gloom that the single star could not penetrate it with its rays. The patience of God was exhausted. The doom of the race was pronounced. The deluge swept the earth with destruction.

Our Work. No. 1.

BY W. O. MOORE.

"All authority hath been given unto me in heaven and earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Christ told His apostles to go into all the world and make disciples. They were instructed to so preach the Gospel as to make disciples. If those they converted were anything but disciples it might indicate that they had failed to handle the Gospel aright. If all preachers at the present day were anxious to constitute men and women the disciples of Christ and nothing else, we should have a union sentiment that would be great in destroying the works of darkness. If all would speak as the oracles of God speak, those who profess to love Christ would be of one mind, one judgment, all speaking the same thing, and there would be no divisions in the religious world.

What is it to be a disciple of Christ? Some claim it means a learner. It means more than that. It means one who has so learned Christ as to be committed to Him in faith and love. A person is discipled to Christ when his thoughts, wishes and purposes are fully enlisted for Christ. "Whosoever doth not bear his own cross and come unto me cannot be my disciple." "Whosoever he be of you that renounceth not all he hath he cannot be my disciple." So saith Christ.

A good way to understand the word of God is to allow the word of God to be its own interpreter. The expressions: "Preach the word," "preach the cross," "preach Christ," "preach the Gospel," serve to explain each other. When we compare Mat. 28: 19, with Mark 16: 16, we see that to make disciples is the same as to so preach as to cause people to believe to the saving of the soul. Hence a person is discipled when he by faith and repentance is prepared to be baptized into the name of the Father, and of the Son, and of the Holy Spirit.

1. Those known as the disciples of Christ are anxious to so present the Gospel as to cause others to become His disciples.

2. They are anxious that all who profess to be Christians shall vindicate their right to such a designation by being disciples indeed of our Lord Jesus Christ.

3. They believe that party names indicate that those who sustain them are discipled to human dogmas and traditions which serve to cause some of Christ's plain teachings to be of no effect.

WAUSEON, OHIO.

Worldliness.

BY I. A. THAYER.

What does John mean when he says: "Love not the world (*kosmos*), neither the things that are in the world?" (1 John ii: 15.) He cannot mean the material heavens that "declare the glory of God," or the earth that shows His wisdom and goodness. He cannot mean the wealth, beauty and harmony with which he has garnished the world and made it vocal with praise, for all these he pronounced good. He gave them to us, and we honor the Giver in cherishing the gift. He cannot mean the race of man on earth, for we are to love men even as Christ loved us and gave himself for us. He cannot refer to the business, the occupations and activities of life, for in these God requires that we shall not be slothful, but diligent. Nor does he mean the amusements and mirthful things of life, for he has made the faculty of mirthfulness as an element of our constitution, and has studded the plains of life with ludicrous things, and thus bidden us laugh. Fun is God's pepsin for moral dyspepsia and should not be given in infinitesimal doses. These are not the forbidden world. Nor are the glow and noise of youth, the flutter of a girl's ribbon, her cheery laugh and chatter and graceful play or her reasonable conformity to the fashions of others to be set down as evidences of worldliness. This whole chapter of things, usually condemned as the very essence of worldliness, may have not a taint of worldliness in it. While under many a so-called pious chin, whose droop and elongated wrinkles are supposed to evidence piety and spirituality, there may be wrapped up the dregs of world-love. It is not unfrequently the case that the sour critics of youth are possessed of a sordid selfishness that is illy-concealed by their cant, and that is the best example of what is meant by worldliness.

The Apostle gives us a hint in the next verse as to his meaning. It is not the *flesh* that he denounces, but the *lust* of the flesh. Not the *eye*, but the *lust* of the eye. Not *life*, but the *vain-glory* of life. That is to say, the forbidden world is not literally the world, nor the things it contains, nor the life and beauty and joy with which it teems, but the *abuse* of these things. Worldliness is seen in loving nature to the neglect of nature's God; loving self to the neglect of others; loving display to the neglect of improvement; loving play to the neglect of duty. The whole matter turns on the *purpose* with which we use the world. Two men living side by side pursue the same avocation, outwardly seem to live equally well, each accumulates wealth. The world notes but little difference in these things. But God sees an infinite difference. One labored for wealth for its own sake or to gratify his carnal life. The other to advance God's cause and gain eternal life. Both esteemed the things of this world; one for their own sake, the other for the sake of God and humanity. One drove his goal down on the sand-bank this side the grave; the other placed his beyond. The difference, then, between the worldly man and the Christian may be thus expressed: The former lives to eat, the latter eats to live. You may be assured that God made nothing amiss. There is no evil in nature. God is crowned amid the circling glories of his own handiwork. And we are given further to know that all things are ours, only we must be careful to remember that we are Christ's. Man was designed to have dominion over all the works of His hands; but we are to possess and rule over *them*, and not permit them to rule over *us*. "This is the love of God that you keep his commandments"—that you serve him. So this is the love of the world that you serve it. "You cannot serve God and the world." But you can make the world *serve you*. So long, then, as you keep the world in subjection to you it is yours and its service to you will ennoble manhood.

Along this line of our relations to the world there are two or three matters that must go over to subsequent papers.

Third Christian Church of Philadelphia.

BY A. B. CHAMBERLAIN.

The readers of the MISSIONARY WEEKLY will be interested in the "Third Christian Church of Philadelphia," as brethren from Pennsylvania, Maryland, New York, Ohio, Kentucky, Indiana and Missouri rendered some assistance in building its new house of worship. A public meeting was called by the church for the evening of Feb. 7th, 1889, to "cremate" the mortgage which had been cancelled. The house was well filled, and the following preachers were present and made short addresses of sympathy and encouragement after a brief address of welcome by the pastor: E. C. Yerkes, pastor of Belmont M. E. Church; W. H. McCaughey, pastor of Mantua Presbyterian Church; Geo. E. Kees, pastor of the Tabernacle Baptist Church; C. Q. Wright, Chaplain U. S. N. C. H. Bond, of the Fifth Christian Church, and Allen B. Philliput, pastor of the First Christian Church. The following report, presented at this meeting by the pastor, will inform the brethren concerning the present condition and outlook:

CHURCH REPORT, FEB. 7, 1889.

The present condition of the Third Christian Church of Philadelphia is the result of its antecedent history, a brief outline of which is herein presented.

In the summer of 1878 a few Disciples of West Philadelphia decided to open a mission on Forty-first Street, north of the P. R. R., beginning with a Sunday-school. Accordingly, after prayerful deliberation, the school was begun July 7th of that year with an attendance of about twenty scholars, under the superintendency of Hugh Chain, Jr. The school increased somewhat in numbers and interest, and on Nov. 24th of the same year sixteen Disciples, under the pastoral leadership of Bro. C. C. Foote, organized a church upon what they regarded an apostolic foundation. It required great faith in God and in his promises for this little band, without social influence or ecclesiastical prestige and with but little means, to begin a work which could only succeed through the blessing of God after many years of well-directed labor. They were surrounded by strong churches of the leading denominations, who in a large city can extend themselves into new and growing sections of the city by the mere influx of denominational adherents. But this little band of sixteen had to depend on their ability to attract public attention through the merits of their plea, and secure converts by prayerful appeals to hearts and consciences.

The place selected was only intended as a temporary meeting place and was not as well located as was desired. In a little time the infant church purchased the little old chapel on Holly Street above Lancaster Avenue, which had but eighteen feet frontage on the street, to which they joyfully removed. It was an improvement on the hall, but a poor place for a permanent church home. Having very little money to pay on their purchase, the infant church contracted a debt of $2,000 upon which to pay interest.

Pastor Foote left the church and the Disciples in about six months, and was succeeded by Bro. J. O. Cutts, who remained as pastor of the church for two years, adding some to the membership and leaving behind both for himself and his godly wife a reputation for piety and devotion to Christ which remains as a pleasant memory with all who had the pleasure of their acquaintance. He was followed by the present pastor in the autumn of 1881. In the spring of 1883 the church began to agitate the question of a change of location. They decided that the old church was undesirable as a permanent home. The pastor was sent south, north and west among the Disciple churches for money. He met with sufficient success to warrant the passage of the following motion by the official board:

"Dec. 12, 1883. Moved that the committee on lot be authorized to purchase the property on the corner of Holly and Aspen streets for $4,300, $500 to be paid down and $3,800 to remain on ground rent at five per cent."

The lot was purchased and deed given Dec. 26, 1883. Continued efforts were made to increase the building fund. The Lord was asked for help by the church, while the members worked as they prayed.

During 1884 a charter was obtained for "The Third Christian Church of Philadelphia," the property hitherto having been held by a trustee. On April 14, 1885, ground was broken for the new church, the Sunday-school mingling with the church on the joyful occasion. On May 28, the month following, the corner-stone was laid, and the work of completing the church, as you now see it, pushed as rapidly as possible. The church was dedicated Oct. 8th of the same year. During the time of building the old church was sold for $2,200, enough to pay the debt against it and to pay $200 on the new church. The pastor succeeded in raising from first to last $2,960.07 (considerable money), the most of it outside the city. In the meantime the members of the church did what they could. Bro. Hugh Chain, Jr., who has been the leading spirit in the organization of both church and Sunday-school, with his co-adjutors in the official board and in the church, pushed the work of raising funds. But after all our efforts we were compelled to put a mortgage of $1,200 on the property in addition to the $3,800 ground rent. This, together with some floating debts, was felt to be a burden upon the little church which it could ill afford to bear.

During last year the Lord opened the way for us to pay off the $1,200 mortgage, provided all would do something in order to reach so desirable a result. The whole church was canvassed under the direction of the official board, and a sufficient amount raised to pay mortgage, interest and all debts of every kind except the ground rent. The poorest members of the church have contributed to complete the amount needed. Like the poor widow, they have cast in their mites, and the Lord has been honored in their offerings and we believe will own and bless their work.

Our enemy is conquered and *dead*. We meet to rejoice over his downfall and to *cremate* his remains. Let us praise God for his goodness and rejoice together.

We regard our property as worth $15,000, against which there is now no claim except the ground rent of $3,800. If all who have united with the church from its beginning were now here to answer to their names we would have about 150 members. Some have died; others have moved away. So we have about 100 names on our list. We have a Sunday-school of 265. We trust we have impressed our neighbors and friends with the belief that we are true Protestants, making the Bible in fact as well as in theory our only rule of faith and practice.

It is our prayerful hope that the underlying principles of our religious plea as a distinct people may yet be accepted by the Protestant hosts. Seven hundred thousand communicants now urge this plea. That principle is the union of Christians on the Bible, the infallible word of God; a union for which the Savior prayed and his holy apostles toiled; a union in which "a thus saith the Lord," in precept or approved precedent, may be adduced for the conditions of church membership and Christian fellowship; a union in which heaven-born charity shall rule our hearts and live in Christian intercourse; a union which approves the things which are excellent wherever found; a union which exalts the infinite and loving Savior as the leader of us all; a union that seeks the combined efforts of all God's children that the world may be speedily conquered to our exalted King; a union which anticipates with supremest joy the enjoyment of eternal fellowship by all saints within the palace gates of the New Jerusalem.

ADDITION TO THE REPORT.

I only wish to add a few lines to the above report. We have had six confessions and two additions of baptized believers, since Jan. 1, 1889, at our regular services. There seems to be considerable interest in all our work. The Sunday-school yesterday, Feb. 10, was the largest in the history of the church. Two hundred and twenty-five were present. It would seem that more rapid advancement may now be made as the obstacles of poverty, religious conservatism and out-spoken opposition are partially overcome and we are regarded with more favor by our religious neighbors.

Our present condition could doubtless have been reached much sooner if our well-to-do brethren and churches had responded liberally to our call for money. We must continue to make sacrifices that a larger degree of success may be achieved. Whatever the future may have in store for this church the brethren of whom I obtained help will notice that our property is now worth at least $11,000 above the ground rent indebtedness. It will undoubtedly increase in value. The money obtained was, therefore, well invested when the results attained are measured on the *low plain* of material success.

The establishment of our plea in great cities; that larger development which our plea for Christian union will thereby receive; the presentation in these centers of the simple gospel so readily understood and adopted by the common people; and, finally the removal of the mystical traditions which have so obscured our holy religion, cannot be measured by dollars and cents, nor will these benefits be understood till the judgments of eternity shall be realized.

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Mr. Ruskin thinks there is a great future for American art—but he hardly realizes the enormous demand over here for Dr. Bull's Cough Syrup.

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SUNDAY-SCHOOL LESSON

MARCH 3, 1889.

JESUS THE MESSIAH.

MARK viii: 27; ix: 1.

GOLDEN TEXT—*Whosoever will come after me let him deny himself, and take up his cross and follow me.*—Mark viii: 34.

SUBJECT.—Following Christ.

TIME.—Summer of A. D. 29.

PLACE.—In the neighborhood of Cesarea Philippi. Jesus about thirty-two and a half years old; in the third year of his ministry.

PARALLEL ACCOUNTS.—Matt. xvi: 13–28; Luke ix: 18–27.

INTERVENING EVENTS.—John the Baptist beheaded by Herod. The return of the twelve from their missionary tour and their report to Jesus of "what they had done and what they had taught." Jesus and the apostles now withdraw to a desert place on the other side of the lake for the purpose of resting. Many people follow them, and he feeds five thousand. Such is the enthusiasm of the people that they desire to make him king by force. He sends his disciples across the sea towards Capernaum, and he, himself, departed into the mountain to pray, and in the night, during a storm, he came to them walking on the sea. The disciples receive him into the ship and they soon came to shore in the "land of Gennessaret," where he healed many sick. To avoid his enemies and to have a better opportunity of instructing his disciples, he withdrew into the region of Tyre and Sidon, thence to the Decapolis, Dalmanatha and Bethsaida. On his way from Bethsaida, through the vicinity of Cesarea Philippi, the events of this lesson occur.

REVISED VERSION.

27. And Jesus went forth, and his disciples, into the villages of Cesarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man, to gain the whole world, and forfeit his life?

37. For what should a man give in exchange for his life?

38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

ix: 1. And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.

27–28. And Jesus went forth, and his disciples, etc.—Jesus was now on his way from Bethsaida to the region around Cesarea Philippi, where he would be safe from the malice of his enemies, and where he could, without interruption, instruct his apostles more fully in the great truths of his kingdom. Their faith needed development and strengthening. They had, as yet, no clean understanding of the real nature of his kingdom. Nor that it was to be reached only through his suffering, death and triumph by the cross. They must be prepared for the worst, that they might not be scandalized by his shameful death. On the way while he was alone with his disciples, praying, in order to lead the disciples to a declaration of their own opinions of him, he asks first what opinion the people generally held of him. The answer shows that there was a great diversity of opinion. Some thinking him John the Baptist, risen from the dead; others, Elias, the forerunner of the Messiah, and others one of the old prophets, but none recognized him as the promised Messiah. There was nothing in his surroundings that answered to their expectations of what the Messiah was to be. With this introduction Jesus asks them a question which leads them to a declaration of their faith in him.

29. And he saith unto them, But who say ye that I am?—This question is addressed to all, but answered by Peter as their spokesman. Thou art the Christ. Matthew adds, the Son of the living God. They recognize him not simply as the Messiah, but also recognize his divine nature, which is the great central truth of the Christian church. If he is not divine, then his life is without meaning, his death is without efficacy and his word is without authority.

30. And he charged them, etc.—Because the time had not yet come to proclaim this great truth. The apostles themselves did not yet fully understand the true nature of his kingdom. Its announcement now would be apt to excite tumult against the Roman government and interfere with the plan of a spiritual kingdom.

31–33. And he began to teach them, etc.—He now, for the first time, begins to teach them clearly that the way into his kingdom was through suffering, that he must be rejected of men and finally suffer death, thus making the atoning sacrifice for the world, and after three days rise again. The fulfillment of this prophecy will be seen later on in the gospels. Upon hearing these sad words of Jesus, Peter protests against the further progress of events and intimates, according to Matthew, that he and the other disciples were ready to defend him by arms if necessary against such a calamity. Turning about he rebuked Peter, saying, Get thee behind me, Satan. He does not call Peter a Satan or adversary, but in Peter's suggestion he saw whence the temptation came. He recognized the spirit of his great adversary, who on the mountain had offered him the glory of the kingdoms of this world on condition of his drawing back from the path which the Father had appointed for him. Peter instead of looking at the work of the Messiah as it had just been revealed to him by Jesus was now looking at it purely from a human standpoint, the honors, riches, glory, etc., which he might obtain in a worldly kingdom.

34–38. And he called unto him the multitude, with the disciples, etc.—He now announces to the multitudes as well as the disciples the conditions upon which one could become his disciple or follower. Whoever desires to follow him must renounce self and bring his wishes in subjection to those of God. He must make Christ first and everything else second. He must also take up his cross—must be willing to endure the most ignominious death in following him, and moreover he must be willing to sacrifice for Christ's sake and the gospel's, if necessary, all that he holds dearest in this life, even his own life itself, if he wishes to enjoy the blessedness of an eternal life with Christ. No worldly gain or pleasure can compensate us for the loss of the blessedness of eternal life. Whosoever, therefore, shall be ashamed, etc.; whosoever shall be ashamed from pride or wickedness to acknowledge and serve Christ here shall be excluded from his kingdom hereafter. Though meek and lowly he will come again in majesty and glory. Those who were ashamed to acknowled him, will then be consigned by him to eternal and hopeless sorrows.

ix: 1. And he said unto them, Verily I say unto you, etc.—There are many different opinions as to the application of this passage. Dr. Alexander says, as quoted in the *Sunday-School Times:* "The essential meaning of this verse, as to which there can be no dispute, is that before all then present should be dead, there would be some convincing proof that the Messiah's kingdom had been actually set up, as predicted by the prophets and by Christ himself. In connection with the destruction of Jerusalem, and the events of the closing events of the first century it may be said that the beginning of the final triumph and glory was witnessed; and these events were witnessed by some of those who were living at the time when these words were spoken."

Carolina Echoes.

BY J. L. WINFIELD.

It seems that several of our able evangelists have been placed on the retired list. We asked one, not long since, why he was not preaching every Lord's-day, and his reply was: "Because no one has hired me." If no one hires us, would it not be a good idea to have appointments at mission points, and preach every Lord's-day? Would this not be the means of getting a call. The churches prefer men who show a disposition to work.

The Old Ford congregation are worshipping with an organ. What is the difference between praising God with the fleshy organs and with a wooden organ? The MISSIONARY has several readers in this congregation. Miss Minnie Hodges, a most estimable and cultured lady, is agent, and never fails to say a good word for the paper. The visit by the editor of the MISSIONARY, will be long and happily remembered at this place.

We would like to urge the importance of a move all along the line in behalf of the cause at New Berne and Williamston. The church at New Berne could be finished on short notice if the building committee had the funds. Who will send one dollar to N. S. Richardson, and thereby hasten the completion of a church where the uncorrupted word can be preached. If the churches at Macedonia, Robertsonville and Lebanon would employ an evangelist jointly, station him in Williamston, and allow him to preach one Lord's-day in town and three at the churches named, it would only be a short while before a house of worship would be erected. What say the brethren to the suggestion?

The latest retort to those who persist in calling us "Campbellites" may be learned from the following: Quite a lad was attentively listening to a conversation between two gentlemen in which the epithet was loudly used. The lad asked permission to say a word and it was granted. "But what do you know about the Campbellites?" asked one of the slanderers, very dogmatically. "I know this," said the boy, "that only two classes of people say Campbellite—poor white folks and negroes."

What a volume in the following quotation from Dr. Burton's lecture before the Yale Divinity students: "The tongue has unsettled more ministers than small salaries ever did, or lack of ability." It requires a large supply of the spirit of the Master to be silent when the tongue of the devil's agents are tearing over your name in their unsanctified mouths. But Jesus gave the best proof of his divinity when he maintained his silence before the bar of his accusers. But when the time came he arose to the dignity of his calling and confessed that he was the Christ. The depth of your wisdom and influence may be measured by the amount of crosses you are called upon to bear.

Mrs. Julia F. Latham, a most excellent Christian lady, died on the 20th ult. She leaves an infant babe and many friends, who will miss her sweet face and the animation of her Christ-like spirit. A flower is plucked from the garden of earth to be transplanted into the garden of heaven.

Tract Work.

From an economical standpoint the distribution of tracts must certainly commend itself to every thoughtful Christian. Each tract is a preacher, silent, it is true, but none the less a preacher of great power. It costs but a nominal price, and it can travel to the remotest part of the earth with but very little expense. I have sent thousands to all parts of our own country, to the Canades, to England, to Australia and to far-off India, and they have almost a free pass in their meanderings about the world! Of course, no printed work can take the place of the living preacher with his magnetic presence, his persuasive voice and his burning words of life and love; but these silent messengers can go forward, preaching in the wilderness, and preparing the way for him to reach the minds and hearts of the people. For many years I have seldom conducted a meeting without freely distributing tracts among my audiences, and I have found them a powerful auxiliary in Christian work.

Sometimes—indeed it is quite frequently the case—men will read a tract presenting our plea, or some phase of our teaching, when prejudice would prevent them from listening to a personal presentation of the truth. Pride and bigotry will not let them hear you; but, if unobserved, they can read for themselves, they may gradually and almost unconsciously come into the full light of gospel truth.

Had we been as active in tract work as in other evangelistic effort, the cause of truth would now have a much deeper hold upon the world.

The American Tract Society has been one of the mightiest agencies among the denominations for the diffusion of their teaching. Their publications have encircled the globe. Like autumn leaves they have fallen everywhere. When our brethren will have recognized the importance of this work we will send out millions every year instead of a few hundred thousand.

Not a word about how to use them. Let the pastor always keep a few in his pocket. When making pastoral visits, leave a few copies in the house of his brethren. They will be picked up and read by visitors. As he daily mingles with men he can often find opportunities to introduce a subject that is treated by some tract in his posession, and he can clinch his conversation by presenting a copy of the tract. Let him take up one contribution for tracts during the year, and doubtless he will receive sufficient money to pay for all the tracts he may need.

In holding protracted meetings he should keep an assortment of tracts lying on the table in front of the pulpit and frequently call attention to them. He should insist upon the people coming and helping themselves. He should emphasize the fact that they are free. He should say, however, "If there are those who want to help in scattering tracts you may leave your contributions upon the table." I always did this, and I never failed to receive more than the tracts had cost me. In one meeting I received nearly fifty dollars for the tract fund.

If any of my readers want tracts I can supply them at twenty-five cents per hundred.

SIMPSON ELY.

KIRKSVILLE, MO.

—in Christian Standard.

The Aroma of Life.

Beauty hath its charms, but the charms of gracious manners far outweigh them. The manners that express a kindly, sympathetic heart, open to the influence of another personality as the flower to the sun, and as unconsciously giving back its own fragrance, are a gift that far outshines physical graces.

Who of us have not forgotten a plain face, or seen it grow beautiful, under the witchery of beautiful manners, the expression of a well-poised mind? Learning can be acquired, politeness may be cultivated, but manner is the expression of the nature, and brings the object to its own level, at least for the moment. We go out from the presence of gentle manners at peace with the world. Some of us carry the ideal of perfect grace with us, aspiring but never reaching, saying, with Petrarch, "I have once beheld on earth angelic manners and celestial charms, whose very remembrance is a delight and an infliction, since it makes all things else appear but dream and shadow." Tennyson says, "Kind nature is best;" for he knew that offense could never come where the heart felt the brotherhood of man. What is rudeness but a disregard of another's rights? What is discourtesy but a disregard for another's feelings? Who that loves his neighbor as himself ever gives offense? We think of culture as the highest form of the intellectual, but it is perfect only as the heart has kept pace with the head, and sees in its own development a new responsibility, a new debt to the world. Manners are the expression of our natures. Manners are nature; politeness, veneering; and he is a dullard who is not able to distinguish.

Let us lose the phrase, Learn to be polite, and say, rather, "Cultivate the heart and head, that the stature of a perfect man may be reached." True manner sees the limitations of another's temperament and opportunity, and leaves them untrammelled, knowing every man has his own code of morals and politeness which only individual development can change, feeling with Goethe, "We arrive best at true toleration when we let pass individual peculiarities, whether of persons or peoples, without quarreling with them; holding fast nevertheless to the conviction that genuine excellence is distinguished by this mark, that it belongs to all mankind." Could we only hold fast to the thought of the divine in every man! Could we only see that in acknowledging his right to his own nature, scarred or polished, that in every act of concession not involving principle, it is "Jove nodding to Jove," how much social friction would be lost!

The man whose nature is harmonious does not find himself tormented with the thought of unacknowledged favors, of helplessness in awkward moments. He does not have to say, "Had I wist," for he does know. For, after all, what is manner but social presence of mind, a spiritual insight into the needs of the moment?—*Christian Union.*

WHAT IS DUTY.—What is needed among us more than the insistance of rights is the enforcement of duty. It should be impressed upon the hearts of all that a right is not something merely to secure, to rejoice in, and to use at pleasure, but rather a solemn trust to hold; an obligation to fulfill, a power to wield, a responsibility for which each who possesses it is accountable. The question so often asked, "Am I receiving all the rights to which I am entitled?" should be coupled with the more important and searching ones, "Am I using all the rights with which I am invested for the best good of society? Am I giving to others all the rights which belong to them, so far as my power extends?" It is this attitude of mind which gives breadth and dignity to life, and raises justice and generosity to their rightful places in society.—*Anonymous.*

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THURSDAY. - - FEB. 11, 1889.

The Godhood of Christ.

REPLY TO BRO. LONG'S REVIEW.

Bro. C. S. Long, in his "Mountain Siftings," found on another page, earnestly expresses his dissent from our position on the "Godhood of Christ," and gives a number of reasons for holding a different view. To what extent we really differ, one from the other, will appear farther on when we shall have understood each other better. A clear statement of the profoundest truth that men can know is by no means easy. Words puzzle and perplex us. Their meanings change from time to time and debates are frequently, therefore only wars of words.

We do not like religious discussion for discussion's sake, but delight in it only when conducted reverently, with charity and to the end that truth may be elicited.

Bro. Long expresses his fear that we, in our "efforts to shun the unscriptural claim of Unitarianism," have "swung to the other extreme," and are "found defending Trinitarianism." He is not *sure* of it, but only is *afraid* of it. What is Trinitarianism? It is the doctrine that there are "three distinct persons in the Godhead." In the creed of Athanasius, as formulated in the school of Augustine, it is said: "The Catholic faith is that we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the substance." Each of these divine persons, it proceeds to teach, is uncreate, eternal and almighty. And yet there are not three Almighties or three Eternals, but one Almighty and one Eternal; not three Gods or three Lords, but one Lord and one God.

It is an enigma to us how Bro. Long found anything in our language to make him fear that we were "defending Trinitarianism," or anything so self-contradictory. We said that the doctrine of three Gods is not in harmony with the Scriptures which teach that there is *one* God. The terms, *trinity*, *tri-unity*, *threefold personality*, are not derived from the Bible. We repeat that it is with "*Scripture*, not with theology or the creeds, that we have to do." To the word, then, and to the testimony.

I. Bro. Long interprets I Jno. v: 20 differently, yes, very differently from us. We understand the beloved Apostle to declare that "Jesus Christ is the true God." Bro. Long understands him to mean *not* Jesus Christ, the near antecedent, but *ton aleethinon*, "the true God," whom the Son had given the disciples "understanding to know." It is true Bro. Long gives no reason of his *own* for his opinion, which he simply affirms; but he quotes McKnight, Calvin, Bloomfield and Grotius as *authority*. We admit that the opinion of such distinguished critics and expositors of the Bible may fairly lead us to examine the grounds of that opinion, but we ought not to bow down to it as the end of investigation, or regard four uninspired men as "*competent authorities*" in the matter.

To quote the testimony of McKnight: "Many commentators and theologians contend that the demonstrative pronoun *outos* (*this*) stands here for *Jesus Christ*, and that *he* is the person who is called *the true God*."

We might quote a number of these "many commentators and theologians" in favor of our position, but questions of Bible doctrine, as the Disciples happily teach, are not to be decided by any human authority however imposing. Would our beloved brother thus easily submit the baptismal controversy to four men as "*competent authorities?*" Scholarly opinions may be legitimately used only to aid us in coming to rational convictions for ourselves. Let each one, therefore, examine the passage for himself, assisted by whatever light he has, ancient or modern.

Here, then, are a few reasons why we conclude that John refers to Christ:

(1). The first is that the grammatical construction favors it. The noun Christ immediately precedes the pronoun *outos* (*this*). To say it refers to Christ, therefore, is to adopt the only easy and obvious construction of the passage. The only reason for choosing a more remote antecedent is in order to read into the verse a preconceived theological opinion. McKnight admits as much when he says, as quoted by Bro. Long, that "pronouns often denote the remote antecedent *when the circumstances of the case* require them to be so understood." For the reason, then, that the "*circumstances of the case*" require it, "others," and he among them, "are of the opinion that *outos* (*this*) refers *not* to Jesus Christ." But *do* the "circumstances of the case" require it? We think not. Pedobaptists say that because "the circumstances of the case" require it we must not translate *baptizo* by the word immerse in Acts ii: 38. "The circumstances of the case" are, as they affirm, that there was not enough water in the city, and that three thousand people could not be baptized in so short a time. In the present controversy, however, neither Doctor McKnight, nor any of the authorities quoted by Bro. Long, tell us what are the "circumstances of the case." Must we, nevertheless, yield our reason to their *ipse dixit* as to "competent" authority?

(2). Another reason why we think the word *outos* [this] refers to Christ is because the adjunct of the phrase—"the true God," is the other phase—"*eternal life*." Here is the entire passage:

> "We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This [outos] is the true God and eternal life."

The same being who is called "the true God" is also called *eternal life*. We give two reasons under this head why we think John meant to apply the phrase "*eternal life*" to Christ; first, because he nowhere else in his writings calls the Father, as such, "*life*" or *eternal life;*" and, secondly, because on the other hand he applies them repeatedly to the Lord Jesus Christ. How easy to recall such instances as these: "In him (that is, in Christ) was *life*, and the *life* was the light of men." "Ye will not come to me that ye might have *life*." "I am the bread of *life*." "I am the way and the truth and the *life*." "I am the resurrection and the *life*." In this same epistle (Ch. i: v. 2) "The *life* was manifested, and we have seen it, and bear witness, and show unto you that ETERNAL LIFE, which was with the Father, and was manifested to us." And once more: "He that hath the Son hath life, and he that hath not the Son hath not life."

(3). A third reason why we conclude that John meant to say that Christ is "the true God" is that if he did *not* mean to say so his words appear tautological and empty, expressing a mere truism, namely, that "the true God is the true God."

(4). A fourth reason why we believe that John intended the demonstrative pronoun, *this*, to refer to Christ is that it thus harmonizes so perfectly with a certain other class of passages in his writings. How natural that he who said "the Word was God," and that "all things were made by him;" who wrote that the Savior said: "I and my Father are one," and wrote that Thomas said unto the Master, thereby receiving the divine approval: "*My Lord and my God*" —how natural and consistent for him to say Jesus Christ is *the true God*.

We might give various other reasons for our interpretation of this passage, but we think these are enough to justify us in our conclusion that John meant no other than Jesus Christ when he wrote: "*This is the true God, and eternal life.*"

II. Now we come to examine the other quotation from John. (Jno. i: 1-4):

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men."

Bro. Long, after saying "the *Logos* (Word) is taken as another term for Christ," and after substituting the latter for the former term, astonishes us by saying.

> "This expresses a direct contradiction, which cannot itself be explained except by saying the terms used here have no distinct or intelligible meaning."

Surely he did not mean what his language conveys. Did John contradict himself? If so, then his testimony is untrustworthy. If, on the other hand, the contradiction be explained by saying that John used words that have "no distinct or intelligible meaning," it impeaches not the intelligence of John, but of God who inspired him. If, again, the terms used have "no distinct or intelligible meaning," we may as well cut out that portion of Scripture entirely. The illustration about Abraham and Isaac pre-supposes that God the Father and Christ the Son are two separate and distinct *persons*. Going to this passage with the idea of two *persons* in his mind, it is natural that he should think it inexplicable; but suppose he should say the distinction is not a *physical* but a *metaphysical* one. Robertson well says: "When we talk of personality our idea is of a being bounded by space; and then to say in this sense that three persons are one, and one is three, is simply contradictory and absurd." Let us dismiss, then, the idea of persons—of a trinity of persons—altogether. Let us think of one person in three *essentials*. The idea of three distinct Divine persons, each having a consciousness of his own, is inconsistent with reason and every just conception of God. Can the thought or idea or word of God be a separate person from himself, as Isaac was separate from Abraham? To make a man's thought or word a distinct person in himself is scarcely more inconsistent than to make the Word a distinct person from God. "In the beginning" was the thought, idea, wisdom or "Word" of God, proceeding from him as light from the sun; the thought or "Word was with God," lying in his loving bosom as the offspring of that love; the idea, thought, wisdom or "Word was God"—an essential to God. God was in the Word, "made flesh"—"in Christ reconciling the world unto himself." It is natural that Bro. Long can see only contradiction in the passage "if," as he says, "the Logos be a person," and not a *subsistence* as Liddon and Joseph Cook affirm, or an *essential*, as Robertson declares.

Seeing we have already consumed more than our share of space, we will leave the rest of Bro. Long's article for future examination.

Editorial Notes.

——Bro. S. M. Cooper has been elected treasurer of Bethany College instead of Bro. A. E. Myers, deceased.

——Words spoken on retiring at night and on leaving home ought to be especially kind for they may be the last.

——Bro. P. B. Hall, missionary to Japan, spoke to each of the three Richmond congregations of Disciples on missions last week. His talks were enjoyed and will do much good. He went from Richmond to Norfolk.

——We hope our correspondents will not stop writing if their communications now in this office do not immediately appear. We will do our best to hasten their appearance and we think we shall soon catch up.

——A Sunday-school Superintendent called the attention of his teachers and pupils to our editorial on "Irreverence," published last week, asking them to read it and saying he knew of nothing more generally needed among children and even among religious people to-day than reverence for God and sacred things.

——We talk of raising $100,000 this year for Foreign Missions. Some think that this cannot be done. In view of our members and wealth, $100,000 is a bagatelle. The London Missionary Society received $85,000 last year from the converts in the field. If the amount named is not raised, it will not be from inability, but from a lack of consecration. The time has come for us to enlarge our sympathies and our offerings.

——J. E. Blanchard, writing in the *Christian Oracle* on Prohibition, says: There is one other thing in which I would like to see not only temperance, but Prohibition, and that is in the use of tobacco. How would you like that, you strong-piped, slave-to-the-weed crowd, whose name is legion? How will you vote? We pause for a reply. In the meantime let us decide that it is a filthy and indecent thing to use the stuff in church, in the parlors where carpets, curtains, the hearth-stones and sensitive olfactories of the cleaner class are polluted and offended by it.

——If the Lord was in his holy temple in Jerusalem, where the shekinah shone upon the mercy seat, how much more is he in his spiritual temple now and in the congregation of his people. When people meet to worship, their coming together should not be with levity, loud-talking laughing, slamming of doors, noisy walking, whispering glancing about, or with any careless or irreverent deportment; but it should be with quietness, stillness and devotion. Let all the earth keep silence before him when his word is read or expounded, his blessing invoked or his ordinaces observed. Then when the hymn is begun let all the people praise the Lord.

——The *Missionary Weekly*, the *Christian Leader*, the *Christian Oracle*, and the *Christian Courier* have given the weight of their endorsement to our suggestion for an editorial "Conference." The *Courier* seconds the motion, for St. Louis as the place, and the *Leader* for Cincinnati. Time and place are matters of detail, but let us have the Conference somewhere. What has the *Gospel Advocate*, the *Octographic Review* and the *Christian Messenger* to say on the proposition? Some people are wicked enough to say that the papers are doing all the mischief on questions of difference. Brethren of the pencil-pushing and quill-driving persuasion, let us meet together and talk matters over, and make up our minds *not to do so any more*!—*Christian Evangelist*.

So also have the *Christian Standard* and *Apostolic Guide*, and now where and when shall it be held? Say Cincinnati.

——For how long a time should elders be elected? For an elder or deacon or preacher to *serve(?)* a congregation when a respectable minority is known to be opposed to him looks like *lording* it over God's heritage. If a respectable minority is known to oppose him he may wisely judge that fully as many more are *secretly* opposed to him. A great many people are extremely slow to speak out their opposition to a preacher or elder or deacon. No elder or deacon should be chosen for life, regardless of his popularity or unpopularity. If he fail to meet the Scriptural qualifications, at any time subsequent to his election, if the power that constituted him an elder or deacon has tried him and proved him incompetent, then he should resign at his own instance or that of the appointing power.

General News Items.

The fall of the Floquet ministry is the theme of conversation in France this week, and Boulangism is stronger than ever. The question now to be considered is how to overthrow Boulanger, and thus save the Republic from his plans.——The Hungarians are wearying of German imperialism, and dissatisfaction is spreading throughout that country——Latest developments in the Samoan affair seems to indicate that the trouble was brought about by the petty jealousies of the Consuls of the three governments interested in the islands. In fact the little kingdom was too small for such ambitious men, and as a consequence three friendly nations have been almost involved in war. Both the German and American consuls have already been re-called, and doubtless when new and less ambitious men are in control all things will go on smoothly.—— At Galveston, Texas, Miss C. Horton, a passenger on the steamship Nueces, which arrived from New York Sunday, committed suicide by jumping into the gulf off that city. Miss Horton, who was about 28 years of age, had for the last two years been a patient in several New York hospitals, where she was being treated for an injury to her spine. The physicians finally pronounced her case hopeless, and she was advised to return to her Texas home. As the vessel neared that port she told the captain that she hated to return to her good good friends to be a burden upon them,——John L. Adams, the junior member of the firm of Adams & Son, cotton factors and warehouse men, of Macon, Ga., was arrested on Saturday, and went to jail in default of $5,000 bail. The charges against him are forgery, uttering forged paper and swindling by means of fictitious cotton receipts. The amount involved is said to be about $50,000, $21,000 of which is due to the Capital Bank, upon whose complaint the arrest was made. Speculation led to the crimes. He says his father knew nothing of his transactions.—— The correspondent of the *Petit Journal*, at St. Salvador, in the Congo Free State, says that a courier has arrived at that place from the Southwest, and states that a report is current there that Henry M. Stanley was killed in a fight with the natives near Mangambe. The courier reports that several instruments which he had have been identified as belonging to Stanley, and have been sold by the natives.—— John G. Forden, of New York, a winter resident of Green Cove Springs, Fla., has offered a premium of $1,000 for that city or town in Florida which, on July 1, '89, shall present the most cleanly condition in public and private premises. The State Board of Health about to be constituted is to act as judges, and St. Augustine and Green Cove Springs are to be debarred from competing.——The South Carolina Watermelon Alliance held a meeting a few days since, at which five thousand acres of melon land were represented. The Alliance passed resolutions to regulate the number of acres planted by the concessions they can obtain in freight rates. If favorable rates can be obtained it is probable that more than 8,000 acres will be planted.——A boiler exploded in the basement of the Park Central Hotel, of Hartford, Conn., Monday morning about 5 o'clock, wrecking the building and killing and injuring about fifty persons. It is alleged that the engineer had left the fires banked and some one of the hotel employees turned on the water too copiously with the above result.

What Shall we do With the Dog?

BY W. STAIRS.

In the *Guide* of January 11th, we saw the following: "The *Examiner* compares the saloon to a mad-dog, and discusses how to deal with it in a sensible way. It says: 'There are five ways of dealing with the dog: one is to let him run loose and bite whomsoever he pleases; that is free whiskey. Another is to tie him up with a long chain and tax his owner $50; that is low license. Another is to shorten the chain and charge a good round sum; that is high license. . . . But the only effective way is to cut his tail off behind his ears; that is prohibition.' But a majority of the people who make the laws don't think so, and until we can convert them to our way of thinking the dog must live. Meanwhile what shall be done with him? *Surely not let him run at large, but tie him up as tight and short as possible, and restrict to the utmost his dangerous power.*" [Italics mine.] This sporting with figures is not peculiar to the *Guide*. Under the fear-inspiring comparisons to a venomous serpent, a tiger, a mad-dog, &c., the liquor traffic has been much buffeted of late by temperance lecturers, magazines and papers. They have entered a delusive field, and have risked the propagation of a perilous doctrine.

Irenaeus says: "A parable (*i. e.*, figurative language) should not be made the *basis* of a doctrine." This principle is a true one. It is safe. Not to heed it is to run into a maze of interpretation.

I think the *Guide* has fallen into an error here. Its comparison *seems* safe. Surely in the case of the mad-dog shortening the chain diminishes the circle of his "dangerous power;" and if the chain could be shortened to one link, and that put around the dog's neck, the work of his ravage would be gratifyingly curtailed. But will the comparison, when applied to the liquor traffic, hold good? Does the enactment of high license law (for this is the shortening of the chain in the figure) lessen the pernicious influence of the liquor traffic? Let us see: Take representative cities of the two States of the Union (Illinois and Maryland), in which high license has been fully tried.

In Chicago, before the high license law was enacted, the saloon license was $52 a year. Thus, in 1882, when the rate of license was $52, the total license was $195,400.41, and number of saloons 3,759.

In 1887, after high license had been five years in vogue, the rate of license being $500, the total license was $1,972,021.17, and the number of saloons 3,944.

From the above it is clear that as a *source of revenue* the high license system is a success.

But although the dog's chain was shortened his circle was enlarged and his ravages increased; for while the most extravagant estimate of the increase of Chicago's population, from 1882 to 1887, is 35 per cent. the number of arrests for drunkenness and disorder increased 53 per cent. Instance another city:

At the beginning of 1881, under a license of $150, in Kansas City, there were 250 saloons. In April, 1882, the fee was made $800. On January 1st, 1888, the fee was $845, and there were 440 saloons, a number that increased to 471 in February, 1888, and 483 in April.

Oh! well, shorten the chain a few links more, and we shall have him sufficiently "restricted."

Come, then, let us go over into Nebraska, where the license is so high ($1,000) that the conscience of the officer almost smites him as he asks of the saloon keeper his outrageous fee, and ask Peter Iler, President of the Brewer's Association, in Omaha, whether the high license law there diminishes the sale of liquor. Mr. Iler answers that he thinks there is no diminution in the sale of liquor.

So it seems that the comparison does not hold. Why it does not I am not called upon to answer further than to refer to the principle of Irenaeus stated above.

Howbeit, it is my purpose in another paper to point out some of the glaring defects of the monstrous system of high license.

Mountain Siftings.

BY CHAS. S. LONG.

It is not often I find myself out of harmony with the views set forth in the editorial columns of the MISSIONARY, but from the position assumed by the editor in his leader on "The Godhood of Christ," I feel bound to dissent. I am afraid Bro. Spencer, in his efforts to show the unscriptural claim of Unitarianism, has swung just as far to the opposite extreme, and is found defending Trinitarianism, and in so doing has ignored correct rules of interpretation—rules for which he would manfully contend were he writing upon "First Principles," "Christian Development," or other general subjects.

He says, in his opening sentence: "That Jesus is 'the true God' is declared by John. I Jno. v: 20." I have not so read John, and I find that my views are sustained by competent authorities. McKnight says in his note on this verse: "But as pronouns often denote the remote antecedent, when the circumstances of the case require them to be so understood, others are of the opinion that *outos*, in this passage, refers not to Jesus Christ, the near antecedent, but to *ton alethinon*, the true one, *or true God*, whom the Son of God had given the Christians understanding to know." In this he is in harmony with Calvin, who says of this passage that "the Apostle intends to express the means of our union with God as if he had said that we are in God by Christ." Bloomfield says: "We are in union with the true God by means of his Son Jesus Christ." And Grotius says: "This is the true God, namely, he and none else, whom Jesus hath declared to be the object of worship. The pronoun *outos*, this, not unfrequently refers to a remote antecedent, as in Acts viii: 19; and x: 6. 'And eternal life;' this is said by metonymy. The Apostle means that God is the primary and chief author of eternal life."

Bro. Spencer quotes John i: 1 partially. "The Word was God." In this verse the *Logos* is taken as another term for Christ, as if John had said: "In the beginning was Jesus Christ, and Jesus Christ was with God, and Jesus Christ was God." This expresses a direct contradiction which cannot itself be explained except by saying the terms used have no distinct or intelligible meaning. When we say that Abraham is *with* Isaac we cannot take a plainer way of saying that Abraham and Isaac are two separate beings. To say that Abraham is *with* Isaac and that Abraham *is* Isaac is a contradiction in terms. "The Logos," says John, "was *with* God," which, if the *Logos* be a person, necessarily implies that he is a different person from God. Whoever is *with* any being must be diverse from that being with whom he is.

Bro. Spencer says: "Only God can forgive sins. Jesus Christ forgave sins; therefore, Jesus Christ is God." This, therefore, does not necessarily follow, as I shall soon show. Again he says: "Jesus Christ was our Redeemer, and none but Jehovah can redeem." Here are his conclusions drawn from these premises, viz: "As none but God can 'forgive,' and none but God can 'redeem,' and as Jesus Christ forgives and redeems, therefore, Jesus Christ is God." I am surprised at the ease with which my good brother leaps to his conclusions. Are they in his premises? Not necessarily, as we shall soon see. "I am Jehovah and beside me there is no Savior," saith God; and yet Christ is called our Savior. God is called the redeemer of Israel, and Christ is also called a redeemer. In the highest sense all salvation, all help, all goodness comes from God. He is the source of all goodness and the fountain of every blessing, and thus in our ascriptions of praise we say: "To the only wise God our Savior."

But Jesus Christ is also in a true and real sense our Savior, our guide, our supporter and our redeemer. He is this because "God hath highly exalted him with his right hand to be a Prince and a *Savior*, for to give repentance to Israel and remission of sins." In the same manner many things are said to be done by God which are also said to be done by Christ. For example: That God will judge the world and that Christ is the judge of all. But this is easily understood when we remember "that God will judge the world in righteousness by that man whom he hath ordained," *i. e.*, Christ. And so it is in all other instances of the same sort. Christ acts as the representative of God, and we ascribe the work to him, always remembering that he does not speak of himself. Jno. vii: 16–18.

Prof. Stuart says: "Nothing can be more erroneous in most cases than to draw the conclusion, that, because the Scriptures assert some particular thing to have been done by God, therefore he did it immediately, and no instruments were employed by him. In interpreting the principles of human laws we say: 'He who does anything by authority does it himself.' Does not common sense approve of this as applied to the language of Scripture? Nothing can be more evident than that the sacred writers have expressed themselves in a manner which recognizes this principle." And yet at this very point Bro. Spencer slips in his logic by ignoring this principle of interpretation. He seems to forget that there is such a thing as delegated power or authority. The Father says: "This is my well beloved Son, hear ye him!" Jesus said: "I came not to do mine own will, but the will of the Father who sent me." And again: "He that heareth me heareth him that sent me." The Lord Jesus claimed to be invested with regal authority. He said: "All authority, both in heaven and in earth, is given unto me." He is to rule until he puts all enemies under his feet, and then he will deliver up the kingdom to God, even the Father, and then shall the Son also himself be subject unto him (that is, God) that God may be all and in all. Hence, Jesus had not only the power, but also the right to forgive sins as the representative of God whom he called his Father.

Bro. Spencer says: "The Lord had two natures, the *divine* and the *human*. We understand that the *human* prayed to the *divine* —not my (that is, the human) will, but thine (that is, the divine) be done." That is poor Scripture and worse theology, and I wonder he lost sight of the consequences of that position when carried to its legitimate conclusion. When in the agony of crucifixion Jesus "cried with a loud voice, saying: My God, my God, why hast thou forsaken me?" What did he mean—was it the human nature crying to the divine? If so, the divine nature had forsaken the human nature before death, and nothing but a human sacrifice was offered upon Mt. Calvary. The advocacy of a theory about the Godhead leads us, sometimes, into very deep water.

"It is wrong to teach," says Bro. Spencer, * * "that 'Jesus is not God, but the Son of God.' He was both according to the Scriptures." If Bro. Spencer is right in his conclusions, then the apostles were wrong in their practice. So far as the record goes no apostle ever taught that Jesus was God, but always that he was the *Son of God*. Peter said to the Jews in Jerusalem that "the God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus whom ye delivered up, etc." The treasurer of Queen Candace confessed his faith in Jesus Christ as the Son of God, and Paul preached in the Damascus synagogues that Jesus is the Son of God. At Antioch, in Psidea, he preached the same thing. John wrote that we "might believe that Jesus is the Christ, the *Son* of God, and believing that we might have life through his name." And Paul, instead of preaching that Jesus was God, positively affirmed that: "To us there is *one God*, the Father, of whom are all things, and we unto him, and *one Lord Jesus Christ*, through whom are all things, and we through him."

Speculation upon this subject from either the Trinitarian or Unitarian standpoint is exceedingly unprofitable. As a people we have generally avoided controversy along this line by confining ourselves strictly to the use of Scriptural language when speaking of either the Father, the Son or the Holy Spirit. That Jesus was divine I must firmly believe, and that he is "the Christ, the Son of the living God," I must firmly believe and preach; but that "Jesus was the true God," or, in the language of the creeds, "the very and eternal God," cannot be stated in Scriptural language, and is not an article of faith in the Christian system, and consequently it cannot be wrong to "teach that Jesus is not God, but the Son of God," for John says: "Who is he that overcometh the world but he that believeth that Jesus is the *Son of God?*"

RONCEVERTE, W. VA.

North Carolina Notes.

BY J. J. HARPER.

SUBMISSION TO RECOGNIZED AUTHORITY.

Wherever insubordination to recognized authority exists, it is a hindrance to peace, progress and success. If a Christian Convention has been formed by delegates duly appointed by the local congregations and authorized to act for them, whatever such Convention does, is, practically, done by the congregations themselves, and by all usage is binding upon them. And if this view be the correct one, every member of each congregation represented, or holding membership in such Convention is, also, bound by its action. Hence, any opposition, neglect or indifference to such action is in bad taste, irregular, out of order and wrong.

Each person becomes a member of a local congregation voluntarily, and each congregation, by a majority vote it is presumed, asks and receives membership in the Convention; and whether as congregations or as individuals, all should feel themselves in duty bound to abide by and carry out the expressed wishes of the Convention, provided, of course, that such action does not conflict with the Scriptures,

If a Convention has the right to exist, it seems but natural that it should have the right to command, and that its commands should be obeyed. To meet in Convention, pass a batch of resolutions for the ensuing year, and adjourn and go home, and forget them, is one of the most useless things in the world. Resolutions on paper are not worth as much as the paper they are written on. They must get into the heart, into the life, into the acts; they must be put into practice. This has been a great hindrance to our work in this State, and is an evil to which we would do well to give attention.

Every minister belonging to the Convention should feel that the responsibility of carrying into effect its wishes, so far as his field of labor is concerned, rests chiefly upon him; and by every consideration of sincerity and loyalty, he should feel called upon to see that such wishes are punctually carried out. If the preachers are indifferent about a measure, and neglect it, or oppose it, nine-tenths of the membership will do likewise. On the other hand, if the preachers resolutely espouse a cause and vigorously support it, in nine cases out of ten, the brethren and sisters will fall into line and come to their support.

In the one item of public collections our negligence is both hurtful and inexcusable. When our Convention has asked for a collection, for any ligimate purpose, and appointed the time, it is the bounden duty of all preachers claiming to be members of the Convention, to call the attention of their congregations to it, and give it their public endorsement and support, at the same time explaining the object of it. The elders and deacons, and other leading members, should and would co-operate with them; and although the amounts collected might not be large, yet punctual attention to this and other duties, would give evidence of loyal, tractable obedience, Christ-like spirits, and would give us order where there is disorder, and go a great way toward making our work a grand success. However, attention to collections is not the only way we can manifest a tractable spirit; there are others as well.

Preachers, of all men, can least afford to see-saw. They must all pull at the same time, and pull the same way, and "with a long pull, a strong pull, and a pull altogether," they will carry the burden, and move on "conquering and to conquer." They should confide in each other, sympathize with each other, and love and help each other, and stand together in a common cause.

In the Field.

BY H. B. SHERMAN.

Our meeting at Jackson, O., is going on with a great interest. The multitudes soon made it necessary to use a larger house than the one occupied by our people; so we secured the commodious Baptist house. Three confessions thus far, and many are serious, almost persuaded to obey.

The brethren are on the mountain top of rejoicing, and the town is stirred to the centre. We have a question box at the door, and I am compelled to answer about eight questions each evening. I find this plan very helpful to my work.

The professional men of the town are in regular attendance, and many of the questions bear the marks of a lawyer's hand.

We seem to be on the eve of a general awakening, and a large ingathering to the fold of Christ. *More anon.*

One addition at Lock Haven, Pa., last Lord's-day.

Bro. Geo. Pearce reports one addition at Edenburg, Ohio, last Lord's-day, and says that his work is progressing well. I am shaping my time so as to assist in the dedication of the new house at Lowellville, Ohio, in about four weeks; this is one of Bro. Pearce's preaching points.

The cause of truth is triumphing gloriously; let us "thank God and take courage."

Notes From the Field.

VIRGINIA.

Semi-Annual Report of E. R. Perry, 1888 and 1889.

	Money.	Additions.
August, '88,	$52.57.	31.
Sept., "	32.65.	25.
Oct., "	29.30.	no additions
Nov., "	19.63.	1.
Dec., "	79.72.	3.
Jan., '89,	24.37.	no additions
Totals,	$238.24.	60

This report might have been different but for sickness, death and sorrow in my family, which necessarily caused me to fail at some of my appointments; but I am still trying to labor and wait as best I can, and trust in the Lord for his blessing, with the hope that when I am done travelling up and down the hills and valleys of earth, He will give me a place in His eternal kingdom for Jesus' sake. Amen. E. R. PERRY.

NORTHERN NECK MISSION NOTES.—According to appointment, I began laboring in my new field the first Lord's-day in January. These churches have been sadly neglected for several years and it will take much labor to get them straight again. I preached at Ephesus the first and third Lord's-days in January. Owing to rain the first and snow the third the congregations were small. At Laurel Brook, second Lord's-day, we had a large and attentive audience. The Disciples here are few in number but are workers. There is one male member here at present and I have found two or three who will connect themselves with this congregation. We have offered the Laurel Brook Church and lot on which it stands for sale, with the view of building a new house on a more desirable and convenient lot nearer the village, which is offered us by Sister Stennans. We have had two partial offers on the above property and it will probably be sold soon. We are sadly in need of a house of our own at this place in which to worship. And we hope that while you good brethren and friends are responding to the earnest appeals of Bro. Bagby you will not pass us by, but open your ears, heart and purse to the cry of these Warsaw brethren. The Philippi brethren are completing their new house as fast as they can obtain the means to do so. These brethren need help also. I have great hopes of this church, and I am confident that with a few years of regular pastoral care and the aid of our efficient layman, J. R. Lumpkin, it will rank with any of Tidewater's country churches. A letter from Bro. W. J. Cocke brings the glad news that a "Workers' Meeting" will be held at Smyrna, Friday before the fifth Lord's-day in March and continue until Sunday. He thinks it will be productive of great good to that church and community, and I am sure, brethren, it will do us much good, specially us young preachers. I have been greatly enlightened and had many obstacles removed from my mind by older brethren in similar meetings. It is very helpful to meet often to advise and exhort one another.

P. A. CAVE.

NOTICE.—At the Workers' Conference, to be held March 29-30 at Smyrna (before announced), the following vital subjects will be discussed, viz: "Dancing—Its Preventions and Remedies," "How Interest Young Members," "Ministerial Destitution—How Supply It," "What Should be our Attitude to the Sabbath Union Movement?" "Woman's Sphere and Work," "Essentials of a New Testament Church," "Duties of Members to Pastor," "Business in Religion" and "Co-operation in our Work." The following brethren are to lead the discussions in order: Bros. Long, Bagby, Cole, Spencer, Morrison, Cutler, Dr. B. H. Walker, Elder Hundly and P. A. Cave. Others are expected to be present. Each subject will be opened by a paper not over twenty minutes in length, and be discussed in five minutes' speeches. The exercises will be interspersed with appropriate songs. The writer will welcome the brethren, and C. L. Morrison will respond.

[Bro. Long expects to change his subject.—Ed. M. W.

HOW TO GET TO SMYRNA.

From Richmond take R. & D. train at 28th Street, Thursday morning, March 28th, at 7 o'clock to West Point. Here take steamer, "Elm City," to Mantapike where you will be met. Should brethren be unable to leave Richmond till Thursday evening, then get off at Lester Manor and take stage to Walkerton, and be met. Train leaves R. & D. depot at 3:15 for West Point. From Norfolk and Hampton, take Steamer "Essex," Wednesday night at former (7 o'clock) thence to Ware's Wharf, Rappahannock river, Thursday at 9 A. M. Here they will be met. These are the main lines; from other points brethren can come across the country. The R. & D. R. R. allows usual clergyman's fare to ministers and the steamers half fare.

All will be cordially welcomed, and homes will be provided for those who have promised to be present. Rappahannock and Smyrna churches will do all they can to make the meeting pleasant and profitable. Do not fail to be present, brethren. W. J. COCKE.

P. S.—We are making arrangements to return those who so wish to the railroad Saturday evening, and they can be in Richmond by 8:30 that night.

812 W. MARSHALL ST., RICHMOND, February 5, 1889.—I have been asked at different times and by different persons, "Why have not the minutes of the Tidewater and State Conventions been published?" I refer the question to you. They mean why have they not been published in the MISSIONARY WEEKLY? There are always subjects of importance discussed and measures devised, in which the brotherhood feels a great interest. Members, who cannot attend, enquire, "What did you at the meeting?" A condensed report of the proceedings would not occupy much space and would prove very interesting to our church members. An itemized account of the treasurer should be published. Money is often sent to the treasurer through the hands of others, and the contributors never know whether it has been received or not. I, for one, read the published proceedings of the District and State Conventions with almost as much interest as I read anything else. Please let us have the minutes of the State meeting in the WEEKLY. Are we to have a State Evangelist? Has one been engaged? If so, who is he? What is his preaching ability? What family has he? What salary is promised him? Important questions on which much depends.

L. A. CUTLER.

[The Secretary of the Tidewater Convention says there was no order given for the publication of the Tidewater minutes. Neither was there any instruction given for the publication in the MISSIONARY WEEKLY of the State Convention proceedings. They were ordered in pamphlet form, and the secretary has been waiting patiently for the delinquent churches to report. Three more "precincts" have just been heard from. He will wait only a short time longer and omit those that shall have sent in no reports. The list of delinquents is still being published in the MISSIONARY. It is very desirable to have their reports sent in or the State work, and the work of several districts, will make a bad showing. Bro. C. S. Lucas has already answered the question as to State Evangelist. He can answer the other questions also.—ED. M. W.]

WYTHEVILLE, Feb'y 5, 1889.—J. R. Harrison, Baptist, during the month of January, held a two weeks' meeting in the Methodist church of this place. I was absent from home during the progress of the meeting, but from reports they must have had an exciting time. Many hardened men came to the front, some of whom made open confession. 'Tis thought nearly one hundred persons made confession and about the same number were reclaimed. Last Sunday at our regular service twelve made the good confession, and since then eight more have made Jesus the captain of their salvation. Bro. P. B. Hall, late of Washington, D. C., stopped off with us, preached for us at night. It is hard to extend the parting hand this time, knowing that many years will probably pass before we will see his face again. But as the Master calls him to the foreign field, may we learn to cheerfully say, God speed thee on thy mission, our brother. "God be with you till we meet again."

F. F. BULLARD.

Bro. M. Pittman recently held a two weeks' meeting in Billing's Hall, Troy, N. Y., resulting in two additions. He requests us to announce that he will preach at Scottsville, Va., on next Sunday, February 24th.

NOTES FROM PIEDMONT.—First Lord's-day I visited and preached at Yanceyville and surrounding country; and, by their request, shall continue to supply preaching there as one of the mission points of the district. Second Lord's-day and following week found me working among the Hanover missions. This has been a very sad week for many of the people around here. February 11th Mrs. Susannah Smith, the widow of Rev. A. B. Smith, who preached for Berea Baptist Church, in this county, for twenty years, died. On the same day at 8 P. M., Otway Harris died, a most excellent member of Ground Squirrel Church. He leaves a widow and three children to mourn his loss. The church feels her loss in the death of Bro. Harris. Also on the 12th of February Miss Sallie W. Lumpkins, the youngest daughter of her parents, departed this life. All these died within a few hours of each other, and all lived only a few miles apart. All died of pneumonia. E. R. PERRY.

PULASKI CITY, Feb. 13, 1889.—One addition to Pulaski Church Sunday night.

W. H. BOOK.

RICHMOND, Feb. 19, 1889.—The following were received for State Work from Feb. 14 to 21:

Marshall St. Church,	$7.50
Louisa C. H.,	15.85
P. B. Hall,	5.00

J. L. HILL.

MARYLAND.

BALTIMORE.—One confession at Harlem Avenue Church Sunday night.

C. K. MARSHALL.

OHIO.

TOLEDO.—We are now in a meeting. My brother, Hunter McDonald, is doing the preaching. We have fifteen confessions to date and more to follow.

J. L. MCDONALD.

INDIAN TERRITORY.

ATOKA, Feb'y 10, 1889.—First Lord's-day in April is the day we are requested to cast in of our means for the work among the Indians. We hope this department of the field will be remembered on that day. There is a work begun here that will never die. This is a money order office; drafts can be used on United States banks. R. W. OFFICER.

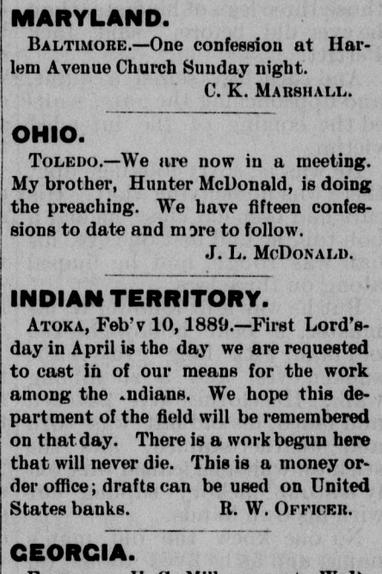
GEORGIA.

EASTMAN.—H. G. Miller reports W. D. Oliver as very sick of consumption. Bro. Oliver has done a good work and is beloved by all. T. M. Harris, of Atlanta, was to begin a week's meeting at Eastman on last Saturday. There is a great call for preachers in Georgia. Who will answer it? Rather who will make it in such a way that good preachers can afford to undertake the labor?

ILLINOIS.

WHEELER.—There were three added to the church at Island Creek, this county, by baptism 3rd inst. One other, a young lady, made the confession of faith, but was forbidden baptism by her father.

GEO. M. LOLLAR.



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The Family Circle.

The Daughter.

My little daughter grows apace;
  Her dolls are now quite out of date;
It seems that I must take their place,
  We have become such friends of late,
We might be ministers of state,
Discussing projects of great peril,
  Such strange new questionings dilate
The beauty of my little girl.

How tall she grows! What subtle grace
  Doth every moment animate;
With garments gathered for the race
  She stands, a goddess slim and straight.
  Young Artemis, when she was eight,
Among the myrtle-bloom and laurel—
  I doubt if she could more than mate
The beauty of my little girl.

The baby passes from her face,
  Leaving the lines more delicate,
Till in her features I can trace
  Her mother's smile, serene, sedate.
  'Tis something at the hands of fate,
To watch the onward years unfurl
  Each line which goes to consecrate
The beauty of my little girl.

ENVOY.

Lord! hear me, as in prayer I wait.
  Thou givest all; guard Thou my pearl;
And when Thou countest at the Gate
  Thy jewels, count my little girl.

—*Chamber's Journal.*

Coals of Fire.

It was a bright day in the latter part of June. School had closed for the summer. Harry Sargent and three of his most intimate friends had been playing quoits half the morning, and were beginning to desire some other form of amusement, when suddenly Harry, who has strolled to the front gate, uttered an exclamation.

"There comes the hermit," he said, "his yellow dog at his heels, as usual."

"It would be an act of mercy to put an end to that dog," said Rufe Harlow "He's a blot on the face of the earth."

"Suppose we each take a quoit and have a shot at him as he goes by," said Dave Manley.

"Good! We'll make him use those three legs of his faster than he ever did before," said Jack Pettitt.

And each boy seized a quoit, and approaching the gate, waited the coming of the intended victim.

He was a sorry-looking dog, there was no denying that. His ears had been cut close, he had a bob-tail, he had lost one eye, his hair was rough, and he limped along on three legs.

But he was a fit follower to his master, a bent hollow-cheeked old man, with long gray hair, sunken eyes, and a shambling walk. His clothes were patched and faded, his old hat was torn and weather-stained, and the stick on which he leaned was only a stout hickory sapling cut with his own hands.

No one knew the old man's name, and as he lived alone on an island, from which he reached the town by a canoe of his own manufacture, he was known as "the hermit." What his history was, or what was the cause of his leading so isolated an existence, no one knew, and no one cared to inquire.

When he came to town, however, he afforded a great deal of sport to the boys, who considered him fair game, and a crowd generally followed him wherever he went. But he seldom took any notice of the persecution to which he was subjected, and never replied to any of the rude questions addressed to him.

He did not glance up as he reached the gate over which the four boys hung, but he stopped short and turned around when a sharp yelp told him that the humble companion of his fortunes was in trouble.

Harry's quoit had hit the animal in the side, and as the hermit turned, Rufe Harlow raised his arm and sent a still heavier quoit directly at the dog's head.

He fell as if shot, kicked a moment, and then lay still

"I do believe I've killed the miserable little beast," said Rufe, a little contrite, but ashamed to show it.

"Yes, you have killed him," said the old man, as he bent over the dead dog, "and it was a cruel thing to do. Neither he or I ever injured you in any way, and he was the only friend I had in the world."

Rufe gave a short, derisive laugh.

"He wasn't any account; he was only a cur," he said.

The hermit made no reply, but lifting the dead dog in his arms, walked away, watched by the boys until he disappeared around the corner of the next street.

"I really didn't mean to kill the dog," said Rufe. I just wanted to make him howl a little.

"Well, he'll never howl again," said Dave Manley. "You can be sure of that."

"I say, boys," struck in Jack Pettitt, "now the hermit is off the island, let's take Tom Lane's Boat, and go over there and have a look at the place. "We'll have time to go and get back again before he leaves town."

The boys assented eagerly to this proposal, for the hermit so seldom left the island, and guarded his little cabin so closely, that, as far as the boys knew, no one except himself had ever seen the inside of it.

Tom Lane was a blacksmith, a good-natured fellow, and so generous that he never refused a favor to any one. And the boys had his permission to use his boat whenever they liked.

But there was some delay in getting off, for after they reached the boat-house Harry discovered that he did not have the key, with him, and remembered that he had left it in an old jacket he had hung in his father's barn, and he had to go after it. So it was nearly eleven o'clock when the boat was launched.

"I dare say that old cabin is full of curiosities," said Dave.

"We'll investigate everything, now we've got the chance," said Jack. "We're not likely to have another."

The island was about a mile, distant, and was soon reached and the rope of the boat fastened to a stone.

"There's a bare chance that the old man may have got back," said Harry, as they pushed their way through the thick underbrush in the direction of the hut; "So we had better make as little noise as possible."

This was a wise precaution, for when within a dozen yards of the cabin they heard the sound of voices, and hiding behind a thick belt of hazel-nut bushes, they saw the hermit go down the path leading to the water, followed by a young Indian named Inkna, who lived on another island two miles distant.

I didn't know before that Inkna ever came to see the hermit," said Rufe, in a whisper.

"Hush! let's listen," Harry whispered back.

"You can keep it a week, if you like," they heard the hermit say. "I won't have any need for it."

The Indian made some inarticulate response and the two men disappeared down the slope that led to the water.

"How provoking!" said Jack. "What made him come home so so soon? Well, we'll have to give up seeing the inside of that cabin for to-day, and the sooner we get off the better, if we want any dinner."

It is easier to talk of leaving than to do so. A startling discovery was made when the boys reached the place where they had disembarked. The boat was gone. Half a mile distant it was drifting on the waves, every moment taking it further from the island.

The boys looked at each other in the greatest consternation.

"Well, we *are* in a fix!" exclaimed Rufe. "What are we to do now?"

That was the question, and they all sat down to consider it. No one in town knew that they had gone to the island, or had seen them take the boat.

Unless Tom Lane missed it, they could not expect help from home, and sometimes Tom did not go to his boat-house for days together.

"There seems nothing for it but to ask the hermit for his canoe," said Harry, at last.

"I was thinking of that," said Jack. "But I can't say I take very kindly to the notion. It'll be eating humble pie with a vengeance."

"And he's more than likely to shut his door in our faces and warn us off with a shot gun," said Dave.

We *must* ask him; there's no help for it," said Harry. "And the sooner it's done the better. I won't blame him a bit if he acts ugly, for we did treat him mean about the dog, and we can't deny it."

"I wish now I'd let the little beast alone," said Rufe.

After a good deal of talk and argument, it was finally decided that they should go to the cabin in a body.

To say that they were embarrassed by the situation in which they found themselves, but faintly expresses their feelings, and their embarrassment was increased a hundred-fold when they reached the little cabin and found the hermit engaged in digging a grave under a wild rose-bush, the dead dog lying in a box close by.

Harry, who had promised to do all the talking, felt a big lump in his throat, and wished he had never taken any part in the persecution of the poor old man, to whom life at its best must be hard. But he began at once the little speech he had prepared.

"Our boat has drifted away, sir, and we have come to ask if you will lend us your canoe that we may go after it?"

The hermit paused in his work and looked up.

There was neither anger nor malice in that look as the boys saw at once, and they felt more ashamed of themselves than ever.

"I am sorry," he said, "but I let Inkna have my canoe half an hour ago, and I do not know when he will bring it back."

Dismay, blank dismay, settled on the faces of the young people standing about him.

"What are we to do?" exclaimed Jack, dismally.

"Oh, your folks will be sending for you, I guess," said the hermit.

"But they don't know where we are," said Harry.

And then he explained how they had left home.

"Then there's nothing for you to do but stay here till some one comes along," said the hermit. "You needn't starve. I haven't got anything very fine in the way of eating, but, such as it is, you're welcome to it."

The boys glanced at each other. Shame and contrition was plainly written on every face.

For a moment there was silence, and then Rufe stepped forward and laid his hand on the old man's arm.

"We don't deserve to have you so kind to us, sir," he said, in a voice that choked a little, "and I'm awful sorry I threw that quoit at your dog. But I didn't mean to kill him. I just thought I'd make him yelp a little."

"Well, well, we won't say any more about it, my boy," and the hermit began to ply his spade again. "You won't do such a thing again, I know."

"That I won't! and you must let me dig this grave; I'm stronger than you are."

And Rufe took the spade from the old man's hands.

When the dog was buried they all went into the cabin and had dinner. It consisted of only potatoes and bacon, but the boys were hungry enough to eat anything, and thoroughly enjoyed it.

Then the hermit showed them his curiosities, and presented each boy with some little testimonial of his friendship. In fact he seemed to try his best, as Harry said, to heap coals of fire on their heads.

That night they all slept on the floor of the hut, on a heap of dried grass, covered with two old blankets, but not a word of complaint did they utter, and they were sharp set the next morning for their breakfast of corn-dodgers and bacon.

After breakfast they went fishing, and when they returned to the cabin at noon found Rufe's father and Harry's big brother talking to the hermit.

"Never do you go away again without saying where you are going," said Mr. Harlow, when greetings had been exchanged. "We have had a night of terrible anxiety."

"We've had the grandest kind of a time," said Rufe. "We're coming over here every week after this, if the hermit will let us."

The old man smiled.

"I feel as if once more I had some friends," he said.

And good friends they proved. Often did they visit the island, and never did they go empty-handed.

Rufe made good the loss of the yellow dog by the gift of a fine Newfoundland puppy; Harry's mother sent a present of new blankets; Dave's father sent a suit of clothes, and Jack's big sister never made cake on Saturday that she did not bake an extra loaf to give to the lonely old man who had been so kind to her dearly-loved brother. In fact, in obeying the generous and kindly impulses of his heart, and heaping coals of fire on the heads of his youthful persecutors, the poor old hermit had "builded better than he knew."—*Golden Days.*

A Woman's Advice.

The work of the farm-house was over for the day; the children—with the exception of the oldest son, who had gone to the village—were in bed, and in the big comfortable kitchen Farmer Harewood, his wife and his wife's sister, Mrs. Lucas, were sitting around a centre-table. The farmer was reading an agricultural paper, his wife was putting a patch on the knee of little Harry's diminutive knickerbockers, and Mrs. Lucus was crocheting a hood of blue and white zephyr for a small niece.

There was silence in the kitchen, save for the snapping of the fire in the stove, the ticking of the big eight-day clock in the corner, and the rustle of the farmer's newspaper, and when Mrs. Harewood sighed deeply, both her sister and husband looked up in surprise.

"What's the matter, Sarah?" asked the latter. "That sigh was the loudest I ever heard you give. Has anything gone wrong? You look as if you had a big load on your mind."

"I have," answered his wife. "And it is a load which you must share, Eli. I have borne it alone as long as I *can* bear it. There is great trouble in store for us, husband—George is going to leave the farm."

The newspaper fell to the floor, and for a moment the farmer looked at his wife, too much surprised to utter a word.

"Going to leave the farm!" he repeated at last. "Sarah, you must be dreaming."

Mrs. Harewood shook her head sadly.

"I wish I were," she said. "No, Eli, it is true. George has made up his mind to leave us. I have noticed for months past that he seemed dissatisfied and restless, and since you sold Vixen he has grumbled a great deal about the work and the dullness of his life. And to-day I overheard him say to Jasper Flint that he would not be here a month from now; that he had had enough of farm-life, and intended to leave; and if we refused our consent to it, he would run away, and take his chances."

"We'll see about that," said the farmer, angrily. "Consent to it! I rather think not! I won't consider it for a moment. What would he be worth a year from now if I let him go? He'd fall in with all sorts of rascals from the city, and get us into all sorts of trouble. Besides, I need him here. It'll be ten years, at least, before Harry can take his place, and he's got to stay, if I have to tie him down!"

"Why don't you make him *want* to stay, Eli?" asked the gentle voice of his sister-in-law.

"If he's got the city fever on him, all the talking in the world wouldn't do any good," rejoined the farmer. "He wouldn't listen to a word."

"Don't talk. Don't let him ever suspect that you are aware of his desire to leave you. Try a new plan, Eli, a plan I have been thinking of all day."

"The best plan I know of is to tell him my mind freely, without any beating about the bush; and the sooner it's done the better."

"Now, Eli, don't be above taking a woman's advice. Let me tell you how to deal with George. I have been here three months now, and have taken a deep interest in the boy. I have seen his dissatisfaction, and recognized the cause. I have overheard him talking to Jasper Flint more than once, and only yesterday I heard him say that if he went to the city what he earned would be his own, but here he worked from dawn till dark, and was no better off at the end of the year than at the beginning. He said that Tom Blythe, who is in a grocery store in the city, gets twelve dollars a week, and Tom is only seventeen. Now, if you want George to stay on the farm, give him an interest in it, Eli. He is eighteen years old, and has worked faithfully for you ever since he could talk plainly. He has had his food and lodging and two suits of clothes a year, to be sure, but all that he actually owns is that colly dog which is always at his heels. You even sold the only horse you had that was fit for the saddle. And George was extraordinarily fond of Vixen."

"It seemed a pity to keep a horse that no one but George ever rode," said the farmer, "and she was too light for work. I'm a poor man, Hester, and can't afford playthings for my children."

"You can better afford to keep an extra horse than to have your son leave, Eli. Whom could you get who would take the interest in the work which George does? You have thought it only right that George should do his share toward running the farm and have considered your duty done in giving him a home. You are disposed to think him ungrateful because he wants to leave you, now that every year makes his services more valuable. But the boy is ambitious, and is not satisfied to travel in a circle. He wants to make some headway. And it is only natural."

The farmer leaned his head on his hand, a look of deep thought on his grave, weather-beaten face. His gentle sister-in-law's plain speaking had given rise to thoughts which had never before entered his mind.

"I believe you're more'n half right, Hester," he said at last. "I'll think it all over to-night, and make up my mind what to do. I'd be lost here without George, and he shan't leave the farm, if I can help it."

"Force won't keep him, Eli, remember that," and Mrs. Lucas, feeling that she had said enough, folded up her work, and taking a lamp from a shelf by the stove, went up stairs to her own room.

Just at daybreak she was roused from a deep sleep by the sound of a horse's hoofs in the yard, and looking out of the window she saw Eli trotting away on old Roan.

"Where can he be going at this hour?" she thought.

When she went down stairs at six o'clock, George was standing by the kitchen table, having just come in with two full pails of milk. His face wore a discontented, unhappy look, and he merely nodded in return for his aunt's cheery "Good morning."

A few moments later his father entered, but George, who had gone to one of the windows and was looking out dejectedly, did not even glance up.

"You were out early, Eli," said Mrs. Lucas. "I heard you ride away at daybreak."

"Yes, I went to pine Ridge on a matter of business."

"That's where you sold Vixen, papa, isn't it?" asked little Harry, and Mrs. Lucas saw a quiver pass over George's face as the child spoke.

"Yes, my boy, I sold Vixen to Lawyer Stanley. George," turning to his son, "I've made up my mind to part with that fifty acre lot by the river. What do you think of that?"

"Of course you are to get a good price for it, sir," said the young man, indifferently. "It's the best piece of land you have."

"But I haven't sold it. I'm going to give it away."

"Give it away!" repeated George, roused out of his indifference, and staring at his father as if he thought he had not heard aright.

"Yes, deed it over, every inch of it, to some one I think a great deal of, and who deserves it," laying his hand on his son's shoulder, and his voice breaking a little. "I am going to give it to my son, George Harewood, to have and to hold as he sees fit, without question or advice."

"To me!" You intend to give that fifty acres to me, father?"

"Yes, my boy, and with my whole heart. You've been a good son, George, and I only wish I were able to do more for you. But I'm not a rich man, as you know, and I have your mother and the three little ones to provide for, too. Still, I want you to have a start, and this fifty-acre lot will yield you a handsome profit. You can have three days in a week to call your own, and that will give you a chance to work it, and if you choose to break in that pair of young oxen I bought the other day from Bagley, you can have them for your trouble.

"This—this seems too much sir," stammered George. "I don't know how to thank you."

"Too much! Then I don't know what you'll say to this," and the farmer took his son by the arm and led him out on the porch. "There's another present for you, my boy."

"Vixen!" The word came from George's lips with a long sigh of joy, and with one bound he was at the side of the little black mare he had never thought to see again, and he had both arms about her neck. "O, father, I'd rather have Vixen than anything else in this world!"

And he buried his face in the pretty creature's mane, and in spite of his eighteen years, fairly broke down and sobbed aloud.

That ended George's desire to leave the farm. He was never again heard to mention the subject, and he grumbled no more about the hard work and the monotony of his life, but in every way tried to show his appreciation of his father's kindness.

In fact, Eli Harewood was wont to say occasionally in confidence to his wife, that he had reason to bless his sister-in-law for her good advice, and that he owed it to her that he had a stalwart arm to lean on in his advancing years.

But George never knew to what he owed the change in his fortunes.—*Anon.*

The King's Daughters.

We have received quite a number of notes asking for definite information in regard to the organization known as "The King's Daughters," which is drawing to it much attention. The association does not seek to attract public notice, and it has been somewhat difficult to obtain much information. It is stated, on what seems to be good authority, that it was formed January 13th, 1886, by some Christian ladies in New York. They met to talk with one another and try to increase the spirituality in their own hearts, and do all the good to others that was possible. There were ten at the meeting, and these ten resolved to band themselves together for the service of Christ. These first ten comprise what is known as the Central Council, through which the business of the organization is conducted. Any lady may join the order, and gather nine women about her, and the ten may secure the formation of other "Tens" around it. It is stated that "Tens" are formed who sing for the sick in hospitals, and prisons, and "Tens" who give their time and money looking after the poor, and then there are the sewing "Tens," who saw for the hospitals and make fancy work and sell, giving the proceeds to some charity of their own seeking out. "Tens" have been formed by ladies who desire to discipline their tongues and tempers, and this must be done in all earnestness, with a Christian spirit, thereby working good to themselves and others. "Tens" are formed to raise money, helping churches to get out of debt, and a "Ten" might be ofrmed of young girls for the support of some orphan child. Meetings of the "Tens" are held at the pleasure of the members, and reports are made of work done, and suggestions made in regard to opportunities of service opening. The Central Council has as its President, Mrs. Margaret Bottome, the wife of a well-known Methodist clergyman in the city of New York. To her we must refer the inquirers who have written to us for fuller information, and for the badges worn by the members, as well as the "Leaflets" distributed to those who wish them.—*Presbyterian.*

For Extension Fund.

The following sums were received for the Church Extension Fund from January 25 to February 5:

California, $19.95; Arkansas, 10; Florida, 3; Illinois, 58.32; Indiana, 16.56; Iowa, 46.70; Kansas, 4.25; Kentucky, 74.50; Ohio, 110.01; Oregon, 5; Missouri, 118.16; Minnesota, 21.02; Nebraska, 34.30; North Carolina, 1.25; Pennsylvania, 5; Virginia, 2.10; Texas, 23.90; Wisconsin, 6.15; Interest on loan, 9.

Grand total, $522.47.

At the meeting of the Board, Feb. 1st, loans were granted to Ennis, Tex., $500; Goffs, Kan., $300; Palmer, Neb., $200; Exeter, Neb., $300. The Board cannot respond to all the worthy appeals for want of money. Many of the strongest churches have never put a dollar into this Fund. Are the strong churches going to allow the weak churches to build up this Fund alone? Will the rich give of their abundance while the poor are giving out of their poverty?

F. M. RAINS, Sec'y.

Topeka, Kan.

"Ephra'm, does de good book say dat we are made ob de dust?" "Yes, Augustus,—yes, sah. And dat we must return to de dust." "Yah! yah! yah! is that so? Well, den, I guess it must be coal dust."

One Fact

Is worth a column of rhetoric, said an American statesman. It is a fact, established by the testimony of thousands of people, that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood. It also overcomes that tired feeling, creates a good appetite and gives strength to every part of the system. Try it.

Words of Comfort.

Recompence.

BY ELLA WHEELER WILCOX.

Straight through my heart this fact today
By Truth's own hand is driven;
God never takes one thing away,
But something else is given.

I did not know in earlier years,
This law of love and kindness;
But without hope through bitter tears,
I mourned in sorrow's blindness.

And ever following each regret
For some departed treasure,
My sad rep'ning heart was met
With unexpected pleasure.

I thought—it only happened so—
But time this truth has taught me:
No least thing from my life can go,
But something else is brought me.

It is the law complete, sublime,
And now with faith unshaken,
In patience I but bide my time,
When any joy is taken.

No matter if the crushing blow
May for the moment down me;
Still back of it waits Love, I know,
With some new gift to crown me.

—*Independent.*

God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Joseph Roux.*

"A thousand consolatory expressions of God's word come trooping to the chamber of terror. The beatitude, 'Blessed are they that mourn,' comes from the lips of the Lord Jesus to kiss away tears."

Cling fast to the hand which is leading you. Though it be in darkness, though it be in deep waters, you know whom you have believed. Infinite love, joined to infinite skill, shall pilot the way through every strait and trail.—*J. Alexander.*

Not that which seems to be greatest is always so in reality. It is a true saying of Samuel Martin, that "many a quiet worker may be doing more for the kingdom of God than some others who have a name known throughout Christendom."

Divine grace, even in the heart of weak and sinful men, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into a furnace of fiery trial, it comes out purer and loses nothing but the dross.—*Archbishop Leighton.*

If asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which in a well known hymn, is called, "The old, old story," told of in an old, old Book; and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*W. E. Gladstone.*

By him life's morning lovelit be,
Who loved and lived and died for thee;
So shall thy noontide never know
Earth's burning thirst and withering glow;
And thou shall fear no gathering night,
At eventide it shall be light.

—*Frances R. Havergal.*

All the way to heaven is heaven.—*Canon Farrar.*

If we are God's children we need not fear the development of His providence. *Dr. R. Newton.*

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles.—*Fuller.*

You must not suppose that the whole of religion is wrapped up in the day or two, or week or two, which surround conversion. Godliness is a lifelong business.—*Spurgeon.*

Losses, disappointments, ill tongues, loss of friends, houses or country, are God's workmen, set on work to work out good to you out of everything that befalleth you.—*S. Rutherford.*

Christians, let the fact that the birds of the air have food and the grass and flowers beneath your feet are clothed with loveliness, be an argument and token to you of the love of God, who will supply you with food, and cover you with raiment.—*Stevenson.*

The longer I live, the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ. —*G. Macdonald.*

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Frederick W. Faber.*

Whatever good we do, we must look upon it as the performance of God's promise to us rather than the performance of our promise to Him. The more we do for God the more we are indebted to Him; for our sufficiency is of Him and not of ourselves.—*Matthew Henry.*

C. W. B. M. Column.

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The Jamaica Mission.

THE CHILDREN'S QUESTIONS ANSWERED.

Tell us about the Islands of Jamaica. Where is it; how big is it, and what is it like?

It is in the Carribean sea, being one of the West India islands. It is ninety miles south of Cuba and about five hundred miles north of the Isthmus of Panama. It is 144 miles long, 49 miles wide at the widest place, and is a very mountainous country.

What sorts of trees and fruits and things grow there?

Tropical trees and fruits and things, such as palms and orange trees and coffee bushes and chocolate trees and sugar cane and bread-fruit and mango apples and many other delicious fruits. Then there are cacti and orchids and ferns and begonias and many other beautiful plants and flowers.

Are there any snakes and monkeys and bears and other awful wild beasts? Is it a good place to go a-hunting?

There are very few snakes, and they are harmless kinds. There are no wild monkeys or bears or the like; but there are a few wild boar in the highest mountains. The huntsman may find a few ducks and doves, and fishermen several varieties of excellent fish in the rivers and along the coast.

Are the people all heathen, or are there civilized people there?

About 11,000 are pagans, mostly East Indians and Chinese. There are 110,000 colored or brown people there, and 560,000 black people. Many of the colored people are intelligent, and some few of them hold positions of trust. Of white people there are only about 16,000, but they are civilized, cultivated people; most of them are from England and Scotland, though not a few of them are from our own country.

Do all the different denominations have missions there?

The Episcopalians, Moravians, Wesleyans, Free Methodists, Baptists, Presbyterians, Congregationalists, Roman Catholics and Christians, or Disciples, all have missions there.

Are there any missions among the heathens there?

No; a few of them have come into the churches, but no especial effort has been made in their behalf. As it is in our own country, the churches neglect them.

How long have these different churches had missions there?

The Episcopalians have been there since 1661, 228 years. The Moravians began work in 1754, 134 years ago; the Wesleyans in 1786, a little more than 100 years ago; the Roman Catholics have been there 96 years; since 1792; The Baptist mission was started in 1814, nearly 75 years ago. Four years later, in 1818, the "Kirk," or Church of Scotland, began mission work on the island. Then followed the Presbyterian Church, in 1823; the Congregationalist, in 1834, and the Free Methodists, in 1836. The Disciples, or Christians, in 1858. The work of the Friends began in 1881, but has been discontinued.

Which of all these has done the most good?

The Baptis, Weslayans, Presbyterians, Congregationalists and Free Methodists are very strong, numerically, and have done much more to convert the people to Christ than some others; but for the few for whom they have labored, especially in educational work, the Moravians have done, probably, more than any other Church. They have been in the field many years, and have been untiring in their efforts to do good for those who have come under their instruction.

Our mission was one of the very latest to begin, was it not? Why was that?

Our mission was the latest of those now operating in the field, and it is also the only mission supported wholly by Americans. Our missions in foreign lands are undertaken as Providence seems to open the way for us. It was begun shortly after a learned and good man, Mr. J. O. Beardslee, came from that country to this and accepted the views of truth which we hold. He returned home and began to preach, and our people helped him till about the time of the civil war, when all such work was disturbed. Afterwards he came to this country and died. Then, after a long delay, in which time the Disciples in Jamaica did the best they could without aid or such ministers as Mr. Beardslee was, the Christian Woman's Board of Missions took up the work again, thus making Jamaica their first mission.

What missionaries have the C. W. B. M. sent there, and who are at work there now?

In 1876 they sent W. H. Williams, of Missouri, who, after several years, returned to this country on account of Mrs. Williams' illness, and in 1880 I. J. Tomlinson, of Indiana, was sent as his successor. In 1882 W. K. Azbill, of Kentucky, and later Mr. Houchins, of the same State. In 1886 these were followed by J. W. Jenkins, of Ohio, and R. E. Swartz, of Missouri. Last June Mr. Hayden, of Illinois, was sent to succeed R. E. Swartz, who had returned to this country. The C. W. B. M. also have had in their employ James Tilley (now deceased), C. E. Randall and John Thompson, all Englishmen, residing in Jamaica, who came to our people from the Baptists some years ago. Mr. Randall superintends our work on the island.

Miss Jennie Laughlin, Miss Marion Perkins and Miss Sallie McEwin were sent as teachers. Miss Laughlin returned to America on account of failing health, and lived but a short time after reaching home. R. C. Chamberlain, a native of Jamaica, was in the employ of our Board at the time of his death, which occured last year. Messrs. Randall, Thompson and Jenkins are still there.

Are there no public schools? Do the missionaries have to teach the day-schools?

There are a few government schools for the training of teachers, but most of the schools belong to the missions, and are taught either by the missionaries or by teachers employed by them.

How many schools are there belonging to our mission, and how many churches are there in our mission?

Our mission has eight day-schools and seventeen stations or churches.

Are the chapels and school-houses big, fine houses like ours, and do they have graded schools?

None of the chapels and school-houses are fine buildings like ours. Most of them are not much larger than our ordinary country school-houses. Three of them—Kingston, King's Gate and Mt. Zion—are built of brick and stone; the others are either small framed buildings or grass houses.

Their schools are not graded, nor are they to be compared with our public schools. They have but few books, and the few they have are of different sorts and grades.

Then our people there must be very poor? Do they help to build the houses, and to pay the teachers and the missionaries?

They are very poor, but they give all they are able to give to help build chapels and school-houses, and to pay teachers and missionaries. In Jamaica a man gets about thirty-six cents for a day's work, and a women only half so much; but, of the pittance they can earn they give most liberally. Besides money, they give valuable help in the way of work; they carry the building material great distances up the narrow mountain paths upon their heads. Our chapels, with the exception of three, are up in the mountains.

Are our mission stations all near together?

All our mission stations lie to the eastward; none of them are very far from Kingston. There are four districts, including Oberlin, which is supported by the Jamaica Christian Missionary Association. Kingston, King's Gate, and Manning's Hill form the Kingston district. Mt. Olivet, Busby Park, New Bethel, Mt. Zion and Bloxburgh form the Kalorama district, the central station being about twelve miles east of Kingston. Chesterfield, Mamby Vale, Flint River and Providence, the residence of the district, being about nineteen miles from Kingston. The Oberlin district lies a few miles southwest of this. There are two other churches which do not belong to these groups.

Does one missionary do all the preaching in his district?

He does, except at missionary meetings and dedications, when the ministers from the other districts come and help him. Bro. Randall, the superintendent, has occasional work to do in all the districts.

Which of these districts is most in need of help?

Kingston and Oberlin districts are in need of ministers, and in one or two instances, chapels and school-houses.

What could we do to help them?

You are the "Little Builders," and as long as there is need of chapels and school-houses, there is a plain way for you to help them. As soon as you have finished the work you already have on hands, you will see in the *Tidings* a picture of the house you will have built in Missoula. You may then get permission of the superintendent of your work to finish the bildings in Jamaica.

PERFECT LOVE.—Love is the essence of practical Christianity. Without it our religion is as sounding brass or a tinkling cymbal. The tongues of men and angels, the gift of prophecy, the endowment with all knowledge and exact orthodoxy, together with the most extended benevolence, can be no substitute for love. Love beareth, believeth, hopeth; love never fails. It is the one essential and complete virtue of the gospel. But men may have this Christian quality in varying degrees. The weak affection of the neophyte indicates the beginning of the spiritual life. As an initial phase, this tremendous feeling is acceptable to God; but He does not expect the experience of His true child always to remain so low. There is to be an advance in the intensity, steadiness and fullness of his love. The imperfect experience of earlier years is to be completed. Our earliest love may be variable in its movement—at a higher temperature to-day and and a lower one to-morrow; affected now by this material condition, then by some flash of light from the Word of the Spirit of God. It is a great point in a believer's life when his affections become settled, when the soul moves steadily towards God, when the needle remains steady to the pole of spiritual truth. At first, the stream of affection may be small; but as he goes forward in the faithful discharge of duty, the disciple will become conscious of an increase in the volume and fullness of flow. His love is at the same time greater and more intense. There is a grip to it which will not let go its hold. It is lasting, unyielding love; many waters cannot quench it; an intense flame cannot consume it. It endureth all things—never faileth.—*Zion's Herald.*

For Foreign Missions.

The following sums were received from January 31 to February 6:

California, $18; Canada, 33.50; Dakota, 5; Illinois, 34.50; Iowa, 5; Indiana, 44; Kansas, 6.25; Kentucky, 284.45; Minnesota, 1.05; Missouri, 4.80; Nebraska, 20; Ohio, 39.09; Pennsylvania, 8.50; Tennessee, 3; Texas, 10; Virginia, 5; West Virginia, 3.

Grand total, $529.14.

NOTES.—Some time ago S. D. Blake and J. H. Rosecrans, both of Dallas, Texas, ought to have received credit for $100 each, but by mistake did not. Both are now Life Members.

Of the foregoing amounts, $247.45 is for the building in Marash, and $26.75 is for the Isaac Errett Memorial Chapel in Smyrna, leaving $229.25 as the amount yet to be raised. It will be seen that the receipts are not equal to the expenditure. A. McLEAN, Cor. Sec'y.

P. O. Rox 750. Cincinnati, O.

Hermann is up to many tricks; but he will never take in as much as Dr. Bull's Cough Syrup in its big raid on coughs and colds.

We endorse all the proprietors have said relative to the merits of Salvation Oil. It is nonpareil.

"Cur'us 'bout me, Mac—I can 'membah de mos' insignif'cant ting dat eber happened since I wah two yeah ole. F'rinstance—" "I say, Pone, does yo' 'membah anyt'ing 'bout dat ha'f dellah yo' borr'd ob me las' yeah?"

Children Starving to Death

On account of their inability to digest food, will find a most marvellous food and remedy in **Scott's Emulsion** of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in Infantile wasting with good results. It not only restors wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

1889. 1889.

ANCHOR BRAND

TOBACCO FERTILIZER,

—Manufactured by—

SOUTHERN FERTILIZING CO.,

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Stands unrivalled in excellence. Has stood the test of twenty-two years continuous trial throughout this latitude, and has not been found wanting.

ALLISON & ADDISON,
(Successors to Southern Fertilizing Co., Richmond, Va.)

JOHN S. ELLETT, President. • WM. M. HILL, Cashier.

CAPITAL, $300,000.

STATE BANK OF VIRGINIA,

RICHMOND, VIRGINIA.

ACCOUNTS SOLICITED.

RICHMOND STEAM DYEING,

Scouring and Carpet Cleaning Works,

MRS. A. J. PYLE, PROPRIETRESS,

No. 315 N. Fifth Street, - - - Richmond, Va.

MANUFACTURER OF "ACME RENOVATOR."

Mention this Paper.

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VIRGINIA FIRE AND MARINE

Insurance Company, of Richmond, Va.

Half a Century in Active Operation. Insures against Fire and Lightning.

This Old Virginia Institution issues a short and comprehensive Policy, free of petty restrictions, and liberal in its terms and conditions. All descriptions of property in Country or Town, private or public, insured at fair rates, and on accommodating terms.

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Directors—E. O. NOLTING, DR. F. T. WILLIS, E. B. ADDISON, THOS. POTTS, G. W. ALLEN, D. O. DAVIS, W. L. COWARDIN.

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[Successors to Geo. A. Ainslie & Sons.]

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PETER AINSLIE & BRO.,

LYNCHBURG, VA.

CARRIAGE BUILDERS.

We carry at both houses LARGE and COMPLETE STOCK of BUGGIES, PHÆTONS, JERSEY WAGONS, EXPRESS TOP CARRIAGES, &c.

REPAIRING VEHICLES A SPECIALTY.

1866 Established 1887

J. W. WHARTON,

WHOLESALE

COMMISSION DEALER

—IN—

FRUIT, PRODUCE, POULTRY, EGGS, GAME, ETC., IN SEASON.

No. 5 South Delaware Avenue Market, Foot of Dock Street,

PHILADELPHIA, PA.

Consignments solicited. Returns made promptly

B. F. TINSLEY,

Boots, Shoes, Trunks, Valises, Etc.

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All kinds of repairing promptly done.

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No. 113 South Twelfth St.,

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Specialties:—TOBACCO, COTTON, FLOUR GRAIN AND FORAGE,

GRAIN SACKS FURNISHED TO ORDER.

Our assistants, J. F JACOB and B. LORAINE, of Richmond, Va., respectfully solicit the patronage of their friends.

FITS STOPPED FREE

Marvelous success. Insane Persons Restored

Dr. KLINE'S GREAT NERVE RESTORER

for all BRAIN & NERVE DISEASES. Only sure cure for Nerve Affections, Fits, Epilepsy, etc. INFALLIBLE if taken as directed. No Fits after first day's use. Treatise and $2 trial bottle free to Fit patients, they paying express charges on box when received. Send names, P. O. and express address of afflicted to DR. KLINE, 931 Arch St., Philadelphia, Pa. See Druggists. BEWARE OF IMITATING FRAUDS.

Read This Before Ordering!

SUNDAY-SCHOOL SUPPLIES.

Standard Eclectic Series for 1889.

OUR PAPERS.

The Young People's Standard (Weekly). A large 4 page paper for young people. Single copy, per year, 75c.; in clubs of five or more, each, 60c.

Pure Words (Weekly). A large, beautifully illustrated paper for intermediate classes, with Lesson Text, Stories, Etc.

Buds of Hope (Weekly). With Lesson Text, Golden Text, Leading Thought, Questions, etc. Handsomely illustrated with colored engravings especially designed for this paper. The most beautiful paper for children yet published in this country.

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Standard Lesson Leaf (Weekly). For intermediate classes. Handsomely and profusely illustrated. The illustrations are a new feature for this year.

Standard Lesson Leaf (Quarterly). Same as Weekly, with lessons for 3 months bound together.

Standard Bible Lessons (Quarterly). With full comments on the lessons for intermediate and advanced classes.

Samples of any of the above sent free upon application.

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Standard Eclectic Lesson Commentary. Single copy, cloth, pre-paid..... $1.00
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Buds of Hope (Annual). A beautiful book of over 200 pages, printed on best book paper, with hundreds of illustrations, and colored pictures engraved especially for this book; each picture and illustration having special reference to the lesson under consideration; the whole bound in one volume, with beautiful illuminated cover. The only work of this high order yet attempted in the line of Sunday-school helps. Single copy, bound in boards, pre-paid..... $ 1.00
Per dozen, not pre-paid..... 9.00

We furnish Bible Commentaries, Dictionaries, Concordances, Cyclopedias, Pulpit, Family and Teachers' Bibles; and, in fact, everything in the way of aids and supplies for Church and Sunday-school work. Persons wanting books should have our large catalogue. All Sunday-school workers should have our new Sunday-school catalogue. Either one sent free upon application. Special attention given to all correspondence and questions. Address,

MISSIONARY WEEKLY,
1111 Main St., Richmond, Va.

CINCINNATI BELL FOUNDRY CO

SUCCESSORS TO BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO

CATALOGUE WITH 1800 TESTIMONIALS.

BELLS CHURCH SCHOOL FIRE ALARM

TEXAS.

SEYMOUR, Feb'y 8, 1889.—No doubt you have often heard and read accounts of the wild "cow boy," who roams over the broad prairies of Texas and the Territories, and have a longing desire to see them in their natural homes. Such were my own once, but now they are fully realized. I am farther out on the front than any Christian minister in this part of America, so far as I know. The class of people are not ignorant as might be supposed, for many among them are graduates from our Eastern colleges. It will be my aim and desire from time to time to give to the readers of the MISSIONARY my mode of preaching, in this country and the results, such as may be of interest. One meeting which I held at Haskel not long since I baptized three generations, grandmother, her sons and her grand-daughter, the grand-daughter being seventeen years old. Many times in this country I have baptized the whole "household" and then never baptized an infant. J. B. BOEN.

JUNCTION CITY, Feb. 9, 1889.—Our little town is in the mountain region of West Texas, on the Llano river, a tributary of the Colorado. Ten years ago the Indians roamed over these western wilds; but as "westward the star of empire winds its way," it gradually settled up till now we have a country tolerably well filled with good, honest, well-to-do people. This is a stock country and this business (I am sorry to say) and Christianity do not go hand in hand. We have, however, a goodly number of brethren here. They are too much scattered to de efficient work in a congregational capacity. We confidently look forward to better days. I am the only preacher of the Church of Christ in this and four surrounding counties, and can only visit a small per cent. of the points accessable. A large per cent. of the people attend our meetings, and we hope to accomplish much for the Master. Your readers may hear from me occasionally as items of interest may suggest themselves. JOHN S. DURST.

CALIFORNIA.

COLLEGE CITY.—Our State work has gradually grown for the last six years, but still we need more men, more money and a better system. Six years ago we could scarcely support one evangelist, but now we have three working under the direction of the Board, and, I think, one in Southern California working by direction of a District Board. Heretofore, our money has been raised mostly by personal and church pledges made at our annual meetings, but the Board has now arranged to have collections taken in all the churches once a year for the support of the evangelists. The day fixed is the second Sunday in February. If they would now fix a day for a collection from the Sunday-schools once a year it would only be to carry out resolutions adopted at, at least two, of our State meetings. This is one of the most effectual ways of educating our people to regular and liberal giving.

W. B. BERRY.

WEST VIRGINIA.

INDIAN MILLS, Feb. 12, 1889.—I held meetings on Little Stony Creek, commencing second Lord's-day in last month and closing on Thursday night following. There were three confessions and baptisms. I am glad to hear that Bro. Lucas is at hand. A hearty welcome is hereby extended. I hope to see him soon. We have plenty of room for him in our hearts and homes. Glad to see so many familiar names on the list of "Friends in Council." P. B. BABER.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, Ohio.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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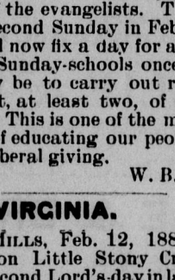
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

ROYAL



BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

DR. SCOTT'S Electric Insoles

State Size Required and whether LADIES OR GENTS.

GIVEN AWAY EVERYBODY KNOWS prevention of Disease SAVES many valuable lives and much pain, suffering, expense and anxiety, hence with much pleasure and confidence we offer to GIVE AWAY a pair of Electric Insoles. We do this in order to introduce quickly into every neighborhood Dr. Scott's celebrated remedial

ELECTRIC PLASTERS

They are a wonderful discovery, since they combine with Electro-magetism all the good qualities of any porous plaster made.

Thousands of persons are now writhing in diseases which were started by catching a cold from *Damp or Cold Feet.* "Keep the feet warm and the head cool" is an axiom as old as the hills, and it is as true to-day as it was then.

Always wear our Insoles when using our Electric Plasters. **Dr. Scott's Electric INSOLES keep the feet at one temperature** all the year round (50 cents per pair). They are light and persons wearing them feel a pleasant glow of warmth.

In connection with *Dr. Scott's Electric Plasters, Dr. Scott's Electric Insoles* will prevent and assist in **CURING** almost every form of Disease, including:

Rheumatism.	Catarrh,
Neuralgia,	Heart Disease,
Cold Feet,	Nervous Prostration,
Kidney Complaint,	General Debility.
Gout,	

and help in the treatment of all forms of diseases resulting from **Over-work, etc.**

If you will send and get that very valuable book entitled, "THE DR'S STORY" you will see it gives an outline of the law of heat which explains the reason why *Dr. Scott's*

ELECTRIC INSOLES

keep the feet warm and at one temperature all the year round, or why you can stand

On Ice all Day and Yet Have Warm FEET.

They are light and despite the layers of different material needed to produce the effect, persons wearing them cannot distinguish anything but a pleasant glow of warmth.

Persons whose Feet Perspire will find a ready cure in *Dr. Scott's Ecectric Insoles.* Indispensable to sufferers from Gout, Absence of Circulation, and fatigue after walking or exercise.

The CHEAPEST CURE ever OFFERED in the World.

DR. SCOTT'S ELECTRIC PLASTER

Combines Electro-Magnetism with all the best qualities of standard porous and other Plasters, and is a really wonderful remedy CURING Colds, Coughs and Chest Pains, Nervous, Muscular and Neuralgic Pains, Stomach, Kidney and Liver Pains, Dyspepsia, Malarial and other Pains, Rheumatism, Gout and Inflammation IN ONE TO THREE MINUTES.

We unhesitatingly guarantee that it will produce most astonishing results, effecting rapid cures where medicine and all other treatments fail.

"The Dr's Story," an eminently interesting work price 25c., sent free to those who name this paper and send us 25cts. for one of Dr. Scott's Electric Plasters.

To quickly introduce Dr. Scott's remarkable Electric Plasters to those families who cannot obtain them at their Drug-store, The Pall Mall Electric Association of London & New York have decided for a short period to MAKE A PRESENT of a pair of 50ct. Electric Insoles as you will read below.

To Get Dr. Scott's ELECTRIC Insoles FREE remit one dollar, naming this paper we will deliver all charges paid to any part of the United States:

4 Electric Plasters,	retail,	$1.00
1 Pair Insoles,	FREE "	.50
1 Dr's Story,	FREE "	.25

We want everyone to keep our Plasters on hand, as we know the great benefits to be derived from using them, and how very important to have a few in the house, ready for prompt use in an emergency. Hence for 30 days this liberal offer to give away our Electric Insoles. Mention this paper and remit $1.00 in Draft, Post-office Money Order, Stamps or Currency in Registered Letter payable to **DR. SCOTT, 842 Broadway, New York City.**

Office Executive Committee Virginia State Sunday-School Union,

RICHMOND, VA., JANUARY, 1889.

To all Sunday-School Workers in the State of Virginia:

BRETHREN,—The "Virginia State Sunday-School Union of all Denominations" will hold a grand Convention of Sunday-School workers of all denominations, in the city of Richmond, on the 19th, 20th and 21st of March, 1889, Providence permitting. The exercises will be very interesting and have for their object the advancement and promotion of the Sunday-School cause in our beloved State. Brother Wm. Reynolds, President of the International Sunday-School Association of the United States and Canada, Brother B. F. Jacob, Chairman Executive Committee of the International Sunday-School Union, and other prominent speakers and workers from other States, are expected, and will add great interest to the occasion.

Let your prayers ascend for the success of the Convention and the extension of God's Kingdom on earth through this blessed instrumentality.

The proceedings of the Convention will be published in all the denominational papers.

Respectfully and Fraternally,
REV. T. G. DASHIELL, *President.*
CHAS. P. RADY, *Corresponding Secretary.*
WM. ELLYSON, *Recording Secretary.*

Executive Committee:

John B. Cary, Christian Church.	Rev. R. P. Kerr, Presbyterian Church.
Wm. F. Fox, Christian Church.	J. D. K. Sleight, Presbyterian Church.
Wm. A. Bowles, Christian Church.	M. M. Gilliam, Presbyterian Church.
Thos. H. Ellett, Baptist Church.	Rev. J. B. Funstan, Episcopal Church.
Robt. W. Powers, Baptist Church.	Rev. T. G. Dashiell, Episcopal Church.
A. L. West, Methodist Church.	R. W. Traylor, Lutheran Church.
C. W. Hunter, Methodist Church.	J. R. Crenshaw, Friends Church.

Physicians are justified in denouncing proprietary medicines which claim to cure everything. A medicine, for instance, that will cure rheumatism in one person, will not necessarily cure it in another, for the condition causing it may be different; but Malaria is always Malaria, and Shallenberger's Antidote will destroy it in the system in every case. If you are suffering from Malaria you will know it, and this medicine will certainly cure you. Sold by Druggists.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Cut this out and write to L. P. Routt, Second and Main Streets, for prices of drugs, &c. Any goods sent by mail, and a part of the postage always borne by us. A fine opportunity for country people to have goods at city prices.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and P. O. Address. Respectfully, T. A. Slocum, M. C., 181 Pearl St., N. Y.

PILES CURED.—The Old Dominion Pile Salve has been successfully used by many persons. Equally successful with Blind, Ulcerating or Itching Piles. By mail, $1. Trial size, 50 cents. Old Dominion Pile Cure Co., P. O. Box 118, Richmond, Va.

Grandma: "Johnny, I have discovered that you have taken more mapel sugar than I gave you." Johnny: "Yes, grandma; I've been making believe there was another little boy spending the day with me."

Having had opportunities to witness the effects of Anti-Spasmodic, I have no hesitation of recommending it as a family medicine. HILL JONES,
King & Queen Co., Va.

In writing to Advertisers please mention the Missionary Weekly.

Will It Work?

E. S. Acree, King William county, Va., writes: "I have been using Anti-Spasmodic in my family for years and have seen cases of severe and alarming spasmodic affections of the bowels and stomach to occur. I have always found Anti-Spasmodic a speedy and most efficient remedy in such attacks, and can confidently recommend it to the public.

"Do you know what has become of that relative of yours who used to work for me?" asked a gentleman of a laborer. "No, yer honor, but if yez is anxious to see him oi'll write to him, and ax him to sind me his addriss."

An Offer Worth Accepting!

To be convinced of the power of Dr. Scott's Electric Plasters to prevent and cure many diseases, such as Rheumatism, Neuralgia, Kidney Complaint, Nervous Prostration, Catarrh, General Debility, etc., it is only necessary to give them a fair trial. All the good qualities of the ordinary plaster are combined with electro-magnetism, and the result is rapid cure where medicines fail. One particular advantage possessed by this mode of healing, is that you are not incapacitated for the duties of life while the cure is being effected; there is no waiting a long time for results. Its wonderful life and health giving powers are felt almost instantly. We see that Dr. Scott, 842 Broadway, New York City, offers to give away a pair of his Electric Insoles, which will of themselves insure health by keeping the feet warm, free from dampness and at an even temperature all the year round, and also make a present of an interesting and valuable book, "The Doctor's Story," to those who name this paper and send him $1.00 for four Electric Plasters; thus giving you nearly twice the value in goods with health, happiness and comfort thrown in. As a cheap, effective and rapid cure, these Plasters have no equal. This offer is for a short time only; take advantage of it.

We want agents to sell in Virginia, North Carolina, South Carolina and Georgia, "Under Ten Flags," the new book by Z. T. Sweeney.

FITS:—All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise and $2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Philadelphia Pa.

In writing to Advertisers please mention the Missionary Weekly.

ANTI-SPASMODIC.

The Greatest Of Family Medicines.

—FOR—

Asiatic Cholera, Colics of all kinds, Dysentery, Diarrhœa, Summer Complaint, Neuralgia, Cramps, Nervous Headache, Dyspeptic Fullness from Imprudent Eating, Ague and Fever, Burns, Cuts, Etc., Etc.

For Sale by PURCELL, LADD & CO., Wholesale Druggists, RICHMOMD, - VIRGINIA.

USE
ALLISON & ADDISON'S
"STAR BRAND"
FERTILIZERS
—FOR—
TOBACCO, COTTON, CORN, &c.

THESE Fertilizers now need no commendation from us as they have a standard reputation of over **TWENTY YEARS**, and the most successful farmers everywhere in VIRGINIA and NORTH CAROLINA testify to their superior merits.

They are prepared under our personal supervision and are made of the best **MATERIALS.** The constantly increasing demand is the best evidence of their value.

Every BAG is guaranteed to be of standard quality.

ALLISON & ADDISON,
Manufacturers, RICHMOND, VA.

For sale by Agents at all points in the Tobacco and Cotton Growing States.

TRADE MARK

NATIONAL

FOR

TOBACCO & COTTON

HIGH GRADE—QUICK—RELIABLE.

FARMERS CAN'T HELP LIKING THE "NATIONAL."

S. W. TRAVERS & CO., *Importers and Manufacturers,* RICHMOND, VA.

AGENTS WANTED. PRICE REDUCED. Write for Testimonials and Prices.

RICHMOND PRICES CURRENT

CORRECTED BY
SUBLETT & CARY,
COMMISSION MERCHANTS,
113 S. 12th St.

RICHMOND, VA., FEB. 21, 1889.

Comments for the Week.

TOBACCO.—Market very quiet, offerings generally inferior.

WHEAT.—Demand good at quotations.

☞ Unless otherwise stated these quotations are wholesale prices. Orders filled from stores in small lots are charged extra.

DARK TOBACCO—NEW.

Primings	nominal.		
Lugs, Common	1 00	to	2 00
" Good	2 50	to	3 00
" Fine	3 25	to	3 50
Short Leaf, Common to Good	3 00	to	3 50
" " Good to Fine	4 00	to	4 50
Long Leaf, Common to Good	4 50	to	6 00
" " Good to Fine	6 00	to	8 50
Selections		to	

BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common	4 50	to	6 00
Medium	7 00	to	8 00
Fine	10 00	to	12 00
Cutters—Common	10 00	to	12 00
Medium	15 00	to	18 00
Fine	20 00	to	25 00
Fancy	28 00	to	30 00
Fillers—Common	3 50	to	5 00
Medium	5 50	to	7 00
Good	8 00	to	10 00
Fine	10 00	to	12 00
Wrappers—Common	10 00	to	12 00
Medium	15 00	to	20 00
Good	25 00	to	30 00
Fine	35 00	to	40 00
Fancy	50 00	to	60 00
Wrappers, Mahogany—Common	12 00	to	15 00
Medium	17 00	to	20 00
Good	25 00	to	30 00
Fine	32 00	to	35 00
Fancy	37 50	to	45 00

WHEAT.

No. 1 Longberry Red	1 12	to	
" 2 "	1 09	to	1 10
" 1 Shortberry Red	1 09	to	1 11
" 2 Red	1 06	to	1 08
" 3 "	1 04	to	1 06
" 1 Mixed	1 11	to	
Steamer	90	to	1 00
Rejected or damp	75	to	90

CORN.

o. 1 White Va	44	to	46
" 2 "	43	to	
" 2 Mixed	42	to	
Steamer White	35	to	40
Steamer Mixed	35	to	40
Rejected	25	to	35

NEW OATS.

Winter Oats	53	to	55
No. 2 White	34	to	35
" 1 Mixed		to	33
Rejected	29	to	30
Rye	60	to	68

HAY.

HAY—No. 1 Timothy baled	16 00	to	
" 2 Timothy	15 00	to	
Mixed	12 00	to	14 00
Va. Clover	10	to	12
SHUCKS—baled	55	to	60
OATS—Baled, per 100 pounds	55	to	60
STRAW—Compressed, 100 pounds	40	to	42½
Loose pressed, large bales	40	to	45

FLOUR.

Family	4 75	to	5 00
do Fancy	5 50	to	6 00
do Patent	6 50	to	6 75
Choice Ext	4 00	to	4 25
Superfine do	3 00	to	3 25
CORN MEAL—Country, bolted	50	to	
City	55	to	
MILL OFFAL—Bulk, Ship Stuff, per ton	21 00	to	22 00
Brown Stuff, "	21 00	to	22 00
Bran, "	21 00	to	22 00

CORRECTED BY
T. R. WYLES & CO.,
PRODUCE
COMMISSION MERCHANTS,
1305 Cary Street.

BUTTER.

Va. Creamery, fresh	22	to	25
Family Packed, fresh, per lb	20	to	22
Store Packed, extra "	18	to	20
" " fair to good, "	12	to	15
" " common, "	11	to	12

EGGS.

In Crates, fresh near by	12½	to	13
In Crates, frest	12½	to	13
In Barrels, fresh	12	to	13

DRESSED POULTRY AND GAME.

Turkeys, live, per gross	10	to	11
Turkeys, dressed, choice, per lb	13	to	15
" " fair "	11	to	12
Chickens, dressed, choice, "	15	to	16
Ducks, " " "	14	to	15
Pheasants, each		to	
Partridges, "		to	
Rabbits, Tenn. best	15	to	18
" N. C. "	12	to	15
Deer, whole, per lb		to	
Venison, per lb		to	

FLORIDA ORANGES.

Fla. Oranges, Fancy Bright	2 00	to	2 25
Bright Extra	1 75	to	2 00
Bronze "	1 75	to	2 00
Russetts "	1 75	to	2 00

DRIED FRUIT.

Peaches, N. C., peeled, fancy, lb	8	to	10
" " " bright, "	7	to	8
" unpeeled, "	3	to	4
Apples, N C. bright, sliced, "	4	to	5
" quarters, "	3	to	4
Cherries, new, well dried, lb	11	to	12
Blackberries, " " "	3	to	3½
Huckleberries, " " "	6	to	7
Raspberries	15	to	16

FOREIGN AND DOMESTIC FRUITS AND VEGETABLES.

" per lb, best	1 25	to	1 50
Potatoes, Early Rose, per bus	2 00	to	2 25
" Burbank, "	45	to	50
" Peerless, "	1 25	to	1 50
" Country, "	40	to	50
Apples—Pippin, Albemarle, No 1	3 50	to	4 00
" " No 2	1 25	to	1 50
" Winesap, Virginia	2 00	to	2 50
" O. Rome Beauty red	2 00	to	2 25
" Baldwin per bbl., No	1 50	to	1 75
" Gill's per bbl., No. 1	2 00	to	2 25
" King's per bbl., No. 1	1 50	to	2 00
" Spitz per bbl., No. 1	1 75	to	2 00
" Greenings per bbl., No. 1	1 50	to	1 75
Onions—Yellow, per lb	1 25	to	1 50
Red, "	1 50	to	
" per bus	50	to	75
Cabbage, per lb	75	to	1 25
" per 100	2 50	to	4 00

BEANS AND PEAS.

Beans—Choice Navy, per bus	2 00	to	2 25
Choice, White, per bus	1 75	to	2 00
Mixed, White per bus	1 25	to	1 50
Peas—Blackeyed, per bus	1 50	to	1 75

COUNTRY BACON.

Hams—Old small, per lb	14	to	15
New small, per lb	12	to	13
New large, per lb	11	to	12
Sides—New small, per lb	9	to	10
Shoulders—Small, per lb	7	to	8
Joles—Small, per lb	6	to	7

MISCELLANEOUS.

Spare Rib, per lb	6	to	7
Chine per lb	6	to	7
Sausage, Country, per lb	8	to	10
Buckwheat, per lb	3	to	3½
Flaxseed, per lb	1 10	to	1 25
Sheep, per lb	3½	to	5
Calves per head	2 50	to	9 00
Beef Cattle, gross	1½	to	4½
Hides, Dry Flint	7	to	8
" Salted	6	to	7
Feathers, Live Goose	35	to	40
Angelica Root, per lb	6	to	
Seneca Root	25	to	30
Ginseng Root	2 25	to	2 50
Beeswax	19	to	20
Lard, country, per lb	9	to	10